

NEW Christian Advocate

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NEWSLETTER

RUSSIAN CHURCH MAY JOIN WORLD COUNCIL. Moscow's Metropolitan Nikolai, head of Russia's Orthodox Church, will recommend his church join the World Council of Churches. It refused to join the Council in 1948. Dr. T. Otto Nall, Editor of THE NEW CHRISTIAN ADVOCATE, interviewed Metropolitan Nikolai.

IMMUNITY FOR MINISTERS. Can a minister counsel in confidence without fear of being forced to disclose information given him? A Tennessee Court recently fined a Baptist minister \$50 and gave him a suspended 10-day jail sentence for refusing to divulge what he considered private information given him by a married couple prior to a divorce case. The Governor of the State has pardoned him. It appears special legislation may be needed to guarantee ministers the same immunity enjoyed by lawyers.

RELIGIOUS FREEDOM AND CHURCH GROWTH. Freedom of religion and the ever-present threat of secularization promise to be of increasing concern to church leaders. A Fund for the Republic report criticizes what it contends is a vagueness in religious faith and declares the popular concept that religious liberty has a favored status is erroneous. A World Council of Churches booklet on evangelism emphasizes that church membership growth stems from neither "Pealism" nor "suburbia." Dr. Don W. Dodson, director of New York University's Human Relations Center, believes increasing secularization of the suburban church has caused ministers to become involved in civic controversies at the expense of spiritual values. (See "Evangelism," page 116.)

(More church news page 100)

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On the Record

Industrial Man and Us

HENRY HITT CRANE used to prick Christian consciences by telling of the timid but calloused soul who always yanked down the window blind of the railroad coach when he passed a huge, sprawling plant that fumed and glowed at night. He could not stand thinking of the hardships suffered by the workers during the 10-hour shifts within those smoke-blackened walls.

The preacher's telling illustration, alerting his hearers to human need in the raw, surely led more than one young man to pause, ponder, pray, and decide to enter the ministry.

Times have changed—and with them both people and their needs. The industrial man is different today, and his needs are more widespread, more varied, and more difficult to meet than appeared then. As Professor Harvey Seifert told the National Council's consultation last April, need anywhere constitutes a claim on resources everywhere. Furthermore, the industrial man we are talking about is a person of many jobs—the shop foreman as well as the assembly-line workers, the storekeeper on Main Street as well as the vice president in his plant office.

What kind of ministry, then, can the pastor of a church offer the indus-

SEPTEMBER, 1958

THE NEW Christian Advocate

Christian Advocate est. 1836 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 9

SEPTEMBER, 1958

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What Layman Inspired You Most?

TOGETHER Wants to Know

What laymen has inspired you most?

Maybe your layman showed high courage in time of trouble. Maybe your "most unforgettable character" is someone you've found you can always turn to for understanding, and humor, when special problems beset you, or you are at a crucial point in your ministry. Maybe he—or she—just dropped in for a chat.

Whoever your layman is, won't you share him or her with **TOGETHER's** readers? Your story should be typewritten, double spaced, not more than eight pages long. Send it to Layman Essay Editor, **TOGETHER**, 740 N. Rush Street, Chicago 11, Ill., before January 15, 1959.

There are prizes: first, \$250; second, \$150; third, \$100. Prize-winning manuscripts will become **TOGETHER's** property; others will be returned if postage is enclosed.

trial man, meeting his everyday needs, both inside and outside the plant? It goes without saying that we must minister to all segments of our industrial society, regardless of age, sex, race, and economic status.

Whatever is done, even with such organized groups as labor unions and companies, must be done without compromising the church's concern for justice and without aligning the churches with power groups. Nevertheless, the minister and his lay people ought to be free to discuss corporate pressures and power structures.

It is also obvious that the industrial community must never be considered a fishing pool for new church members. Nor is it a source of prestige for any institution or denomination that works out programs of one kind or another for the industrial man.

Bringing people into a closer walk with God is the only purpose the minister and his lay people ought to have for their interest in working people of hand and brain. A part of this is helping them understand their work life and their fellow workers.

Plain, too, is the duty of the church to provide an atmosphere of good will and good fellowship in which people of differing views can understand and judge themselves in the light of the Christian faith.

This is the power of the redemptive fellowship by which our differences are reconciled and unity is founded on a level deeper than vacations with pay and fringe benefits.

Accordingly, the minister should be freed from mimeographing and handholding duties in order to give more attention to his larger responsibilities to the industrial community. He

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should become acquainted with the work situation of his people and his community.

He needs to demonstrate his interest in both labor and management long before any crisis emerges. He should review and read publications from various economic interest groups, becoming informed about industrial conditions in general as well as in his own community. He will, of course, take care that he is not identified with any one economic group. And it might be added that he will accomplish most if he decides for a long-term pastorate.

Preaching in an industrial community needs to be carefully competent (maybe "knowledgeable" would be the word) and cautiously prophetic ("thou-art-the-man" with a sense of timing). The minister dare not shun specifics, but he would do well to begin with the larger Christian concepts and then relate them to definite situations.

Most of his ministry to the industrial man will be educational, whether he is preaching, counseling, organizing lay study groups on a variety of subjects, or reconciling, as the Rev. Emerson W. Smith, lately a regional chaplain-counselor to both management and labor and now with the Board of Social and Economic Relations, was doing when he planned a dinner for all parties in a strife-ridden small town. A company vice-president and a labor leader were discovered in a two-man huddle. But it wasn't over bargaining problems; it was tropical fish. The strike was averted!

J. Ottaway

SEPTEMBER, 1958

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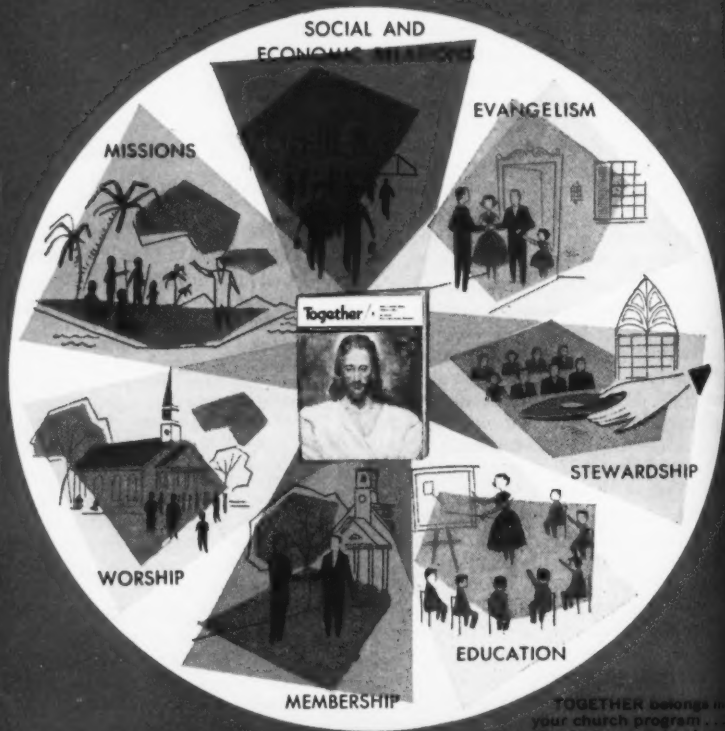
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Together

the midmonth magazine for
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Here published for the first time is a summary of findings of 17 interracial conferences held in U.S. cities during the past two years. The report was prepared by the staff, assisted by the Board of Social and Economic Relations.—Eds.

What Are Our Biggest Interracial Problems?

THE METHODIST CHURCH is digging into problems of race relations in the church and nation. One of the best and most far-reaching analyses is coming from a series of interracial leadership conferences sponsored by the General Board of Social and Economic Relations. So far 17 conferences have been held in cities from coast to coast. Two more still are to be held. And all of them lead up to a National Conference on Human Relations next year. What is the board learning? What are the results?

Different questions and different answers emerge at each conference. But recently the board attempted to summarize the conferences and set forth their findings. Staff personnel studied research and other material presented, and they looked at conclusions reached in workshops and discussions. These conference discussions were based on preliminary studies that turned up many already known facts, but also revealed conditions to some churchmen that they didn't know about their own home towns. Here, in

part, is what they discovered:

POPULATION SHIFT—The U.S. Negro population still is largely in the South, but a shift is in progress. At an increasing rate Negroes are leaving poor rural areas for industrial centers, and they are leaving areas where segregation is the established pattern. Nine major northern cities gained 2,075,000 Negroes from 1940 to 1957. But 10 major southern cities gained only 278,000 in the same period. Chicago's gain alone was nearly twice that of the 10 southern cities.

HOUSING PROBLEMS—Because of this shift, enormous pressure is being exerted on existing housing patterns. The Negro area in many northern cities has more than doubled. Many Negroes, usually middle class, are moving from their inner city dwellings and infiltrating previously all-white areas. This trend is on the increase.

Housing for most Negroes, however, remains poor and overcrowded. Pressure is great for more decent housing. For example, Detroit builders con-

structed 98,000 new homes "for white only" from 1945-55, and only 2,000 for Negroes. Yet in this same period the Negro population increased twice as fast as the white population.

ECONOMICS—Three of every four Negroes, in both North and South, are employed in manual laboring jobs. In the North there tend to be fewer laborers.

Average income of the Negro is only one-half to two-thirds that of the white, but the average northern Negro may make almost as much as the average for southern whites. In addition, there have been marked changes in Negro employment patterns. Less discrimination and greater mixed hiring is on the increase.

The northern-born Negro generally is better trained and thus commands higher income and a more stable job than the southern-born Negro.

PRESSURE FOR FREEDOM—This is increasing, particularly in the North (but apparent at times in the South). There is a desire for freedom from discrimination of all types. Hospitals, hotels, restaurants and swimming pools, schools, industrial plants, stores, churches, semi-private clubs all have felt it. And the pressure will grow. At present it seems to draw support from some in all groups in U.S. society who have experienced discriminatory oppression.

THE CHURCH—Communications between Central Jurisdiction churches and other churches

have been admittedly very poor or nonexistent.

Central Jurisdiction churches are not keeping pace with the changes and increase in Negro population. In a number of cities membership actually has declined, or remains unchanged.

As a result of the population shift, many white churches are the only Methodist churches located in areas largely occupied by Negroes. These churches react differently. But, with the exception of Detroit and Chicago, the usual solution is for the congregation to "run."

For many years the Negro church was the focus of community leadership. Now this leadership is passing into the hands of educated business and professional groups. Salaries in the church have not been such as to attract the educated Negro [see, "What Methodists Pay Their Pastors," June, page 64]. Nevertheless, religion remains as the rallying point for social advancement.

Discrimination in Methodist institutions is much more prevalent than previously recognized. An unpublished study of Ohio reveals such practices in hospitals, nursing schools, homes for the aged, and children's homes. Several colleges and universities have been cited, some in the North.

ATTITUDES OF CENTRAL JURISDICTION LEADERS—They are not at all unanimous about a proper course of action.

Fear, apprehension, cautiousness, and sincere doubt often result in statements and actions which are unexpected. They cite these reasons:

Removal of structural barriers will not change attitudes.

Interracial religious activity may mean having white leaders for Negroes, but not Negro leaders for whites.

Transfer of the churches and transfer of pastors may not happen simultaneously.

And the present method of transfer may drain off finances and leadership of Central Jurisdiction conferences.

The laymen of the Central Jurisdiction seem to be the most enthusiastic supporters of the advance across jurisdictional lines now. Ministers are less enthusiastic. And episcopal leadership seems to be least enthusiastic.

ATTITUDES OF OTHER LEADERS—Surveys (in Indiana and Maryland) indicate that white ministers are overwhelmingly in favor of abolition of the Central Jurisdiction. Laymen are not as enthusiastic as ministers. But ministers consistently underestimate the willingness of their official boards and congregations for interracial activities.

Honest disagreement about the best course to follow is apparent. Many feel the new constitutional amendment and an invitation to a Negro church to join a white conference shifts responsibility to the Negroes. Others would eliminate the jurisdiction but retain Negro annual conferences. Some

think it unfair to take the best churches of the Central Jurisdiction and leave the remainder to bear an impossible burden. Still others want to eliminate the entire jurisdictional system.

Ignorance of basic problems of the Negro and the Central Jurisdiction seems widespread. It can be traced in large measure to the lack of communication, especially on the local level.

CENTRAL JURISDICTION—Members fully recognize the increased representation rendered their race by the present jurisdictional system. Still, it is not likely they shall continue to feel this system offers actual equality in view of the present change of attitude toward "separate but equal" in American culture as a whole.

The Negro annual conference system is actually perpetuating economic distinctions among the ministers, particularly in such things as annuities and salaries.

The present trend toward interracial churches in white jurisdictions poses innumerable problems for a church with the current structure of Methodism. This already has resulted in some feeling of "competition" among the jurisdictions.

Leadership seems lacking, at present, on both sides. The continual call is for more specific guidance, but for the most part this has not been forthcoming.

Each of the 17 conferences has these main goals:

To seek the foundations for the Christian position on race.

To relate the Gospel to culture, tradition, and social patterns and, as required, transform them.

To develop strategies for local churches, districts, and areas as they confront changes in race relations.

THERE have been some noteworthy, concrete results. In Rock River Conference, for example, the interracial session paved the way for a message last year inviting 11 Negro churches to join the conference. And this June, Rock River received the first of these churches—St. Mathew's, Chicago—by a vote of 330-0.

In Louisville, it helped tip the scales in the decision to open large hotels to all persons, regardless of race.

In Pittsburgh, Negro and white Methodists took definite steps to bring about closer understanding and working relations. Example: a new Inter-Conference Steering Committee now is planning joint meetings of Methodist Men, Woman's Societies, ministers, and committees of the conferences.

Other results are less specific but none the less real.

Until the Board of Social and Economic Relations developed the conference idea, Methodists had few official channels through which they could probe race relations exclusively. So the conferences fill a need, and at a time when this is a critical issue. They give participants a chance to face issues head on.

"People can be frank in these conferences," said the Rev. A. Dudley Ward, board secretary.

"This is not always possible in church gatherings. (As a matter of fact, we have learned the art of being less than frank to a very high degree.) Participants ask any questions about the issues and give what they believe are honest answers. We have not had one experience in which the tension has been so great that the fellowship has been broken."

None of the interracial conferences happens overnight. Typically, Pittsburgh leaders spent six months in general discussion and six more in lining up speakers, devising an agenda, and working up basic research materials. The latter consumes the biggest chunk of time.

What are the sources? Pittsburgh collected data from the city's Commission on Human Relations, Board of Public Education, Council of Churches, Health and Welfare Federation, *Pittsburgh Courier*, National Association for the Advancement of Colored People (NAACP), the Presbyterian's Council of Industrial and Interracial Relations, Urban League, and Allegheny County Health Department, and others. The report on the Pittsburgh conference covers 173 pages.

Predicts Mr. Ward: "Because of the structure of Methodism and because of our sensitivity at the moment, we are going to solve these problems (in race relations) quicker, better, and sooner than any other Protestant denomination in America; and this is not just Methodist pride!"

By EUGENE L. SMITH

The Patterns in Mission

In a fast-changing world, problems of the Church's mission are changing, too.

WE CAN UNDERSTAND the mission of the Christian Church in today's world only as we understand its relationship to that world for whose salvation the Church was called into being. To review the changing patterns in the Christian world mission, therefore, is to consider factors to be found in both the world and the Church.

The Christian Church began its most vigorous growth about 150 years ago. Then we numbered about 175 million, now about 885 million. Then we lived mostly in Europe and the Americas, with a few of us in Asia and Africa. Now the Church is established in every country of the world except three: Tibet, Afghanistan, and Outer Mongolia. The Christian Church has at last become a world Church.

The expansion in those years took place under some favorable circumstances. This does not mean

it was easy. During the first eight years of Methodist work in Angola the number of African baptisms was smaller than the number of missionary deaths. The story of the Church's growth in those days is a story of gallant courage. There were, however, some very helpful circumstances in the world scene.

—there was comparative peace from 1815 to 1914.

—there was a relatively stable international order.

—missionaries with enough courage could go into almost every country—and they went.

—the Western nations from which missionaries came dominated the world politically, economically, militarily.

—most Westerners and many Easterners were convinced of the superiority of the Western culture out of which missionaries came.

—the great non-Christian faiths were largely stagnant and passive in the face of advancing Christianity.

—the Church became the "schoolmaster of mankind," its schools being the dynamic centers of modern education for much of the world.

Eugene L. Smith is general secretary of Methodism's Division of World Missions, New York, N.Y.

re Changing



—the Church became “physician to mankind,” its hospitals being centers of healing on every continent; the source of the entirely new medical profession in such countries as China; the major source of the nursing profession around the world.

—missionaries were able to live in close contact with people.

—missionaries were acknowledged leaders in such great studies as anthropology, linguistics, and comparative religions.

—missionary agencies had almost a complete monopoly on channels of information between people of the East and the West. For example, about the only way people

in America learned about people in Asia or Africa was through reports of missionaries.

—missionary work was a great place for the rugged individualist.

—the missionary, in most places where he served, was “the boss” over institutions he established.

This listing is, of course, oversimplified and incomplete. Yet, by and large, it is accurate. It helps us to understand how great is the change in the world where missionaries are at work today. For the rest of this article, we will describe changes in the world in which the Christian mission operates. In an article that will follow in another issue of this magazine, we will consider changes within the Church.

World War I and World War II were really the same war, with a breathing space in between. The outbreak of fighting in 1914 meant the breakdown of three of the major factors listed above. The relative peace lasting a century since the battle of Waterloo was ended. The stability of the international order was deeply shaken. The “superiority” of Western ways was bitterly questioned.

Cataclysmic changes have followed.

—most of mankind has changed political status. Three major groupings have appeared: one third of mankind is under communist rule; one third is in “the free West”; one third is in “neutral” nations.

—Asia has thrown off the old

imperialism of the West. Africa becomes increasingly restive under it. Meanwhile both are threatened by the new imperialism of communism. China has emerged as a major world power; India is another.

—a new revolutionary conviction has taken hold of vast masses (before supine) that the good things of life should be available to them.

—the population of the world has tripled in 150 years. The growth in population is outstripping the food supply. There is vast potential violence in the growing tendency among nations for the rich to become richer, the poor poorer.

—the East has discovered a new aggressiveness. Its people are determined to be masters of their own house: politically, culturally, religiously, economically.

The myth of "white superiority" has been exploded. The vast resentment of the colored peoples of mankind against arrogance of the white pushes them into a unity of action increasingly significant in world politics.

—the non-Christian faiths are in vigorous revival. Fanned into flame by the hot winds of nationalism, they are demonstrating an aggressiveness which only recently seemed impossible.

What a radically different world the Christian mission faces today from just 50 years ago! What has happened to the Church in these rapidly changing countries? Is it

ready for the new day? These questions will be the focus of another article. A suggestion of the answer to these questions is found in an interesting sequence of events.

In 1957 the Lyman Beecher Lectures on preaching at Yale University were given by D. T. Niles. This is among the most distinguished series of lectureships in the United States. Most of its speakers have been from New England or Scotland. D. T. Niles is a Methodist from Ceylon—the first Easterner to occupy that lectureship. Not because he is an Asian, but because of his great intellectual and spiritual power, he made a massive impact on his hearers.

In 1958 a group of Methodist pastors from Africa and Asia, after a period of sabbatical study at Drew University, are serving as pastors in parishes in the United States. Not as "exhibits" for missions, not as moneyraisers, but as Christians with vivid witness to the Lordship of Christ in human lives, they are making a tremendously rich contribution to the congregations they are serving.

In 1959 a group of evangelists from Methodist churches overseas will come to the United States for a "mission to America."

These three events are all symbolic of the way the planting of the Church at the very ends of the earth now bears fruit to enrich the Church which began that planting 15 decades ago.

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By LEE H. BRISTOL, JR.

12 ways to torture the organist

Adapted, from *The Living Church* (Sept. 8, 1957).

A SUBJECT too often neglected in books and discussions on parish administration is that of how a clergyman should handle his organist.

Being an organist, I can write feelingly about the question of how the clergyman might handle his organist. While riding to work on the train the other day, I made this list of precepts which I call "A Dozen Ways to Torture Your Organist":

1. Don't treat him like a human being or really get to know him.

2. Keep a close rein on him; treat him like a sort of chancel juke box to be turned on and off at will.

3. Don't ever invite his suggestions on anything or ask him his opinion on your long-range plans for the church.

4. In fact, keep all your thinking and planning a secret from him. Otherwise, first thing you know, the music in your church will be an integrated part of worship.

5. Think up excuses when possible to interrupt his practicing. Whoever heard of an organist worth his vast salary who ever needed to practice?

6. When you make up your parish calendar, try chiseling in on choir rehearsal time when you can. Even better still, ask to borrow his precious choir room. Singers can rehearse elsewhere.

7. Don't bother to be polite in your dealings with his thrush-throated choir.

8. Don't ever ask your choir-master to make any suggestions on how you could improve the use of your voice. Oh, sure, he's been trained as a voice trainer; but, if you ask his advice on voice techniques, you know as well as I what will happen: give him an inch and he'll take an ell. First thing you know he'll start telling you about your favorite pulpit mannerisms and dress.

9. Don't stand up for your organist or let him feel you are endlessly loyal to him whenever his name is mentioned in the community.

10. Don't let him look on his work as a kind of twofold ministry in which he is answerable for (a) the music offered to God and (b) the way he permits his own life to touch the spiritual lives of his choir members.

11. Never tolerate his complaints about the organ. Just answer his periodic pleas with a breathy whimper about the fact that it isn't a bad organ but a good organ badly played!

12. Do not make your organist a "friend of the spirit"—someone with whom you speak freely about your faith. If you do, your relationship is likely to become a real friendship and your parish might be the richer for it.

Let's Give the Divorcee



Another Chance

*A pastor looks at the other half
of Jesus' statement on marriage.*

WE PASTORS can't help being perplexed about the problem of marrying divorcees. If we marry them, we are subject to censure. If we decline to marry them, we leave them no recourse except to go to a justice of the peace. It is a case of you're damned if you do and you're damned if you don't.

The *Discipline* doesn't supply much help. The official position of

*Eugene Peacock is pastor of St.
Francis Street Church in Mobile, Ala.*

By EUGENE PEACOCK

The Methodist Church is stated in ¶ 356 of the 1956 edition:

No minister shall solemnize the marriage of a divorced person whose wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage, nor (2) to the divorced persons seeking to be reunited in marriage. The violation of this rule shall be considered an act of maladministration.

Any pastor who deals with the problem knows that this is ambiguous. It can be interpreted as liberally or as conservatively as the pastor wishes. At best, it is a far from satisfactory guide.



NEW CHRISTIAN ADVOCATE

This is not to suggest that the General Conference takes divorce lightly. In the *Discipline*, among "Miscellaneous Resolutions," we find this (§ 2021, 3 d):

Divorce is not the answer to the problems that cause it. It is symptomatic of deeper difficulties. The church must stand ready to point out these basic problems to couples contemplating divorce, and help them to discover and, if possible, to overcome such difficulties. In addition, the church must stand ready to depict the unhappy circumstances that are to await the divorced person. As a Christian Church, and as ministers, we are obligated to aid, by counsel, persons who have experienced broken marriage, and to guide them so that they may make satisfactory adjustments.

Apart from the facts that this statement sounds as though it were composed by one of Job's friends and that it recognizes the church's responsibility for preventive and remedial counseling, it offers no guidance to the pastor. What do the teachings of Jesus have to offer?

The first thing we note is the high standard he upheld. Although he never married, as far as we know, his teachings exalt marriage as the noblest form of human relationships.

His teachings are cast in the mold of absolutes, and nowhere is this plainer than in his teachings on divorce. Luke tells us that he forbade divorce for any reason (Luke 16:18). Matthew indicates that he

recognized divorce only on the grounds of unchastity (Matt. 19:9). In neither instance, does he express approval of the remarriage of a divorced person.

Some branches of the Church have followed Luke and have taken these rigorous statements literally, even prohibiting divorce altogether. Other branches have followed Matthew and have permitted divorce on the basis of unchastity. Still others have extended the grounds for divorce to cover such causes as physical peril and mental cruelty; but the language they use is ambiguous. One thing is clear: they all have uneasy consciences and unsure solutions for the problem.

What shall we say about the rigorous position Jesus took concerning divorce and marriage? We can say that, if we were to apply this stringent rule to all human failures, we would all be without hope. Can this, then, be taken as representative of Jesus' attitude? Is it not true, rather, that his basic attitude was expressed in his pronouncement on forgiveness, for example in Matthew 18:21-22?

This indicates that the particular teaching of Jesus on marriage and divorce must be considered against the general context of his teaching, if we are to understand his spirit and meaning. So, the pastor would like to be able to advise, with the support of the Gospel, the person with the burden of marital failure:

"Even though you have met with

failure and suffer from a wound whose scar will remain with you forever, you need not despair. God is love and he offers forgiveness and another chance. If you come with penitence and humility from this failure, seeking another opportunity for success and happiness in marriage, you may have the opportunity. Go and sin no more, and God be with you."

Such an attitude and such a statement do not imply softness toward this hard problem. They do not condone easy divorce and easy marriage. Neither are they intended to relieve the pastor of his responsibility for the most careful preparation of his people for marriage, as well as the most genuine counseling those who have experienced marital failure. Instead, I am pleading for realism applied in the spirit of love.

Jesus lived in a man's world. Women had few rights and generally were regarded as the property of their husbands. A man could divorce his wife at will, often simply by the expedient of handing her a parchment on which he had written his intention. Frequently, the husband did not even conform to this practice, but turned his wife out of his house without any legal evidence of divorce. Her recourse to courts of law was practically nonexistent, and she had no legal claim on her husband or his estate for support.

Jesus' strong condemnation of divorce was a protest against such

an abuse of womanhood and a defense of woman's dignity and rights. It was a move toward equality of the sexes and, as such, was right and good.

THE times have changed and rules have changed with them, but the basic principles Jesus held and taught have not changed. The social complex of his day called for a strict pronouncement on divorce and marriage for the protection of human dignity and rights. He raised marriage to a high and holy level.

Jesus taught that marriage is a spiritual union between a man and a woman. As already indicated, the prevailing belief in his day was that marriage was a legal contract that could be broken by certain legal procedures. He was aware of the legalities involved in a marriage, but his interpretation of the nature of marriage went beyond the civil into the spiritual where the "two become one." It is in such a setting that his ethical absolutes concerning divorce are to be seen.

Plainly, a spiritual union cannot be dissolved in the same way or sense as a legal contract. Contracts can be broken without doing violence to the contracting parties. This is not true of a union, which to dissolve is more like severing a leg from the body. The amputee may survive the operation, but he will never be the same as before.

Jesus also taught that the union

of marriage is effected by God. "What therefore God has joined together" (Matt. 19:6a) was the way he put it. Obviously, only God can do this. The state can legalize marriage and surround it with certain civil safeguards, but the state cannot effect a spiritual union.

This, of course, does not mean that a man and woman who are married by an official of state are not properly and truly married. God can effect a spiritual union in holy wedlock no matter who performs the marriage ceremony. On the other hand, no matter who performs the ceremony, only God can make the marriage real.

The other half of Jesus' statement about marriage and divorce says: "Let no man put asunder" (Matt. 19:6b). This seems to prohibit divorce; but does it?

One question to be lifted is whether God joins together all people who are living as husband and wife. What about the young couple who got married while slightly inebriated on a dare from their friends at a drinking party? What about the man and woman who candidly admit that they got married in order to combine their business interests to mutual advantage? Can such marriages be regarded as marriages made in heaven? Surely they do not come up to the high standards set by Jesus!

While we assume that most marriages are made in heaven, we cannot evade the fact that some evi-

dently were not. Alcohol turns a husband into a brute or a wife into a wretch. One or the other drifts into the treacherous waters of infidelity and violates the chastity of the marriage. Husband and wife succumb to the routine of married life until love dies, and a once beautiful and holy relationship becomes a hollow mockery.

Does God require that all such persons, regardless of the circumstances and conditions that have destroyed the reality of their marriage, continue to live under false pretenses of a state of holy matrimony that is no longer holy or real even if it once was? As harmful and tragic as divorce always is, some marriages may be even more damaging to human personality. When such marriages fail, shall the parties be forever denied a second chance?

The pastor has to deal with the spiritual and moral welfare of many persons whose marriages lie in wreckage. Some of these persons have been hurt too deeply ever to want to try again; but some of them have found others with whom they would like to try to make a new and better life. They seek the blessing of the Church and, in my opinion, they should have it.

Present regulations are neither plain nor precise. They clearly represent the ambiguities which arise when we try to retain both the letter and the spirit of the law. As they stand, they do not pass the test of realism for pastors.

An effective Church strategy must produce a new blueprint for using mass communications.

Can Television Tell The Church's Story? By OSCAR L. SIMPSON

AS JET PLANES and electronics have made the world a neighborhood, television is bringing the world picture to the fireside. The church's task is to see that the true image of Christ is in this world picture.

How can Methodist churches use television to increase their effectiveness? This is a question that increasing numbers of pastors and laymen are asking these days.

Look at the phenomenal growth of television and the size of its audience. Now 80 per cent of American homes have sets. More than that, TV programs are having a powerful influence. They are shaping people's ideas and ideals.

While the churches have been making some progress in public relations within recent years, a rather widespread indifference to the possibilities which television, radio, and

other mass media offer them still exists. More wasteful than indifference is an alertness which uses these media but uses them poorly.

TV's rapid growth and greater potential should arouse churchmen to the necessity of using professional techniques in all media of mass communications. At present church use of the press is often superficial, inconsequential, and even boring. Radio and TV polls show that for most religious programs audiences are not impressive.

The public service (free) time given by networks and stations has seldom been "Class A" time. More often, it is time when the potential audience (number of sets in use) is relatively small. But this is not unrelated to the audience-building quality of the programs the churches have offered.

These are serious difficulties, but they are not insuperable. The Broadcasting and Film Commission of the National Council of Churches of Christ is alert to them. It has

Oscar L. Simpson is editor of promotion literature for the Commission on Promotion and Cultivation, Chicago.

taken a step forward in the appointment of a study commission on the role of radio, television, and films in religion.

The Methodist Church, through its apportioned Interdenominational Co-operation Fund, gives financial support to the National Council's commission and is represented on the new study commission.

While there are distinctive values in interdenominational pooling of resources, a number of denominations are making their own significant contributions. In The Methodist Church, nearly every annual conference now has a television, radio, and film commission, and most of the commissions are functioning.

Obviously, one step toward increasing TV audiences is to provide audience-attracting programs—programs that will hold the interest of viewers. Producers of religious programs have already scored notable success in terms of awards and excellent ratings. In their efforts to improve religious programing, they have the support of discriminating station managers.

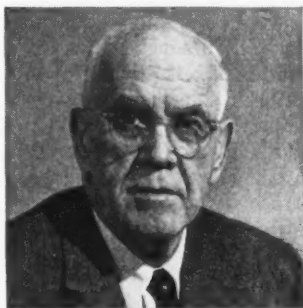
But program excellence is not enough. Better time is not enough. Even if uniformly high quality programs were produced locally and nationally and broadcast at the most favorable hours, the churches would have to carry out their first purpose in broadcasting. Clearly, local churches or communities must carefully plan (1) to get an audience

and (2) to integrate the radio or TV programs with the ministry of the parish.

These three essential elements in dealing with the problem of using the media strategically—achieving program excellence, drawing an audience, and utilizing programs in the local and world-wide parish ministry—are no more than the beginning of the blueprint for rising to a marvelous opportunity. But they represent the best thinking by leaders in this field.

Some elaboration may prove helpful:

"Drawing an audience" follows upon the church's recognition that it should use the media of mass communication. It goes without saying that use of these media will not take the place of traditional methods which include congregational worship, fellowship through meeting together, planning and doing worthwhile things together. It will both provide ways to reach multitudes



Oscar L. Simpson

not now being reached and give the local pastor and his helpers an ally in their task of developing mature Christians. Also, remember the possibilities of a ministry to millions through alerting people to excellent religious programs.

The commercial interests are paying fabulously for announcing their products over radio and TV. Even when it is not "Class A," public service time is valuable. Radio and TV stations deserve recognition and appreciation for making it available. Is there any better way to show appreciation than through carefully planned use?

The costs to the church for TV programing are ridiculously low when compared to costs to industries for corresponding services. Since public service time is free time, these costs are confined largely to program production and supervision.

They require the services of highly skilled workers and are expensive. But the net costs—the cost per viewer and the cost per member (provided all members were contributing equally, which, of course, they are not)—running less than 1¢ annually through 1956, increased steadily in 1956-57 and in 1957-58 reached 2.06¢.

Since its beginning in 1953, the television ministry of The Methodist Church has produced two notable series of filmed programs:

The Pastor—26 fifteen minute programs, televised 7,020 quarter

hours from coast to coast; and *The Way*—13 half hour dramatic programs, televised on more than 200 stations, with reruns on more than 100 stations.

The two series proved acceptable to the stations and to the television audience. With some gratifying exceptions, the programs were supported indifferently or not at all by Methodist churches and churches of other denominations.

The *Talk Back* series, now in production, is the result of a new approach in which the churches share in producing the programs and make them an extension of their own ministry. The general agency provides a tool—the film portion—and the "live" portion is locally produced, with a moderator and panel members chosen from the viewing area. Special emphasis is placed on viewer response. The viewer is encouraged to "talk back."

A children's TV series is being developed in co-operation with the Methodist Board of Education and the National Council of Churches. Its underlying purpose is to bring to children in terms of their own experiences and understanding, dramatic presentations of the Christian faith as it relates to their own needs, problems, fears, anxieties, and joys.

How important the new media will prove in the long range, no one knows. What we know is that the sending stations and the receiving sets are now offering compelling ways to spread the faith.

A Man Among Robbers

By GERALD KENNEDY

(Adapted from an address to the staff chaplains, U.S. Air Force.)

I RETURNED from a trip around the world, overwhelmed by the size of our problems, and found myself driven back to the New Testament and especially to the story of the Good Samaritan. Here are some impressions:

I am impressed with the danger of generalities. The lawyer in the story wanted simply to philosophize. So do we all. Because there is no simple answer to the world's problems, or to life, or to ethics, we create special vocabularies to keep these problems from demanding a decision. Since the problem is a real one, we do nothing except come up with a definition.

Christianity will have nothing to do with that. It comes to us with a demand for a decision. It comes to each man personally and God puts his demand upon him individually. The place we have to begin is always with those nearest us and even before that, with our own hearts. Whoever we are and whatever our job may be, we must begin with our relationships at our own doorsteps.

In the second place, we learn that the center of life is the heart. This does not mean that intelligence is unimportant. Nor does it mean that religion ever puts a premium upon

ignorance. But the dangers of life are brought about by intelligent men who so often are lacking in love and good will.

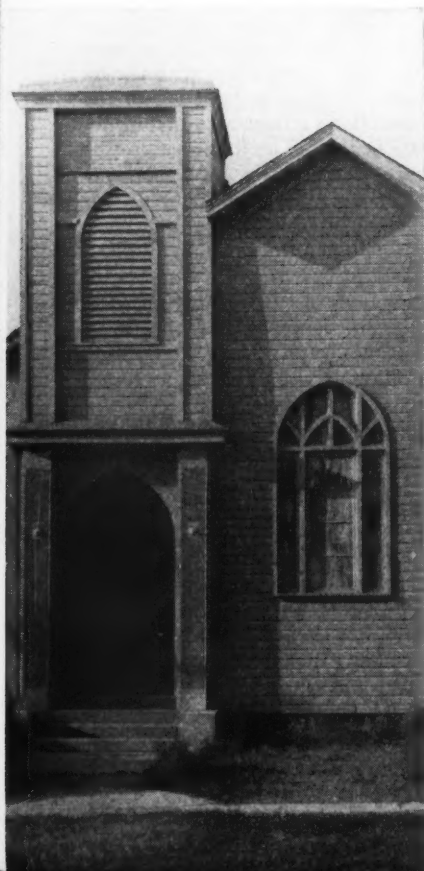
The third emphasis Jesus makes is that the test of our religion is service. The prophet's hatred of the religious institution was due to the institution's tendency to become an end in itself. The Reformation was born when Martin Luther became convinced that the Church was standing in the way of the Word. Religious institutions and indeed state institutions which begin as incarnations of concepts of service so often become parasites on society demanding to be served.

The final thing that comes to me out of this parable is the power of a good deed and the mighty influence of a good man. The world today seems to be under the control of forces so big we can scarcely imagine them. Yet, one GI shooting a woman, or one GI feeding an orphan, or one missionary giving a cup of cold water are more important than a hundred speeches or sermons. We are bound together closely in these days and every American needs to consider that his word or his act may affect the fate of thousands.

*Small churches
can do big things with*

Ingenuity and Elbow Grease

By MARJORIE J. LEWIS



MANY SMALL churches, lacking large memberships and adequate budgets, imagine they can't keep up the church plant. Nonsense!—if the people have a mind to work. As an illustration, let me tell you how our small congregation in Ohio renovated its church building inside and out.

First, we considered the frame structure. We decided to remodel the front part to make it look more modern. We called an architect who drew the plans. Volunteer laborers completed the project. Soon the church was brought up to date, complete with a tower, a new front door, spacious vestibule, and a large, stained glass window in front.

*East Main Street Christian Church,
Xenia, Ohio, after remodeling.*

Photos courtesy of the author

NEW CHRISTIAN ADVOCATE

Next, we organized a paint committee which made an estimate on the amount, kind, and color of paint needed and the man hours that would be required. Several members offered to donate the paint, others pledged to wield the brushes.

The same plan was used for the interior. We painted the walls of the auditorium and decorated them with a border design. So the inside became fresh and clean.

Because the windows were badly in need of repair, the minister had a cut estimate made. Then he asked various families to donate a window in honor of some loved one. Each window bears a brass plate with the name of the person so honored.

Following this was a complete inspection and remodeling of the plumbing and gas lines, a change in the lavatory systems, and the installation of a drinking fountain. We had small gas stoves installed in the dining area and some other rooms.

The budget committee worked out plans for a three-month rally and divided the church into two groups. Each group was assigned to raise a certain amount of money. In less than two weeks after the rally was over, we had a new gas furnace installed and paid for.

New pews were needed. To save money, someone thought of having them made at a woodworking shop. The men spent several

evenings varnishing and shellacking them. The women's organizations took turns furnishing the refreshments. We had a wonderful time of fellowship.

We rented a sander from a local hardware store to refinish the auditorium floors. Then we oiled them. The Sunday school helped with the floor-decorations project by purchasing carpeting for the pulpit and choir loft areas.

Helpfulness became the spirit of the whole church. No one was surprised when the caretaker gave a good used vacuum cleaner that he had found through his maintenance contacts. Two Sunday-school classes initiated a joint project for purchasing new hymnbooks. They placed the names of class members and teachers on the fly leaves.

The choir decided it needed a new piano. Everybody agreed. The choir director and president found a new piano of a famous make.

Marjorie J. Lewis now directs the choir at Xenia's Zion Baptist Church.



Because the dealer had no other like it and because it was being purchased for a church, they were given a large discount. One of the elders signed the note that was turned over to the financing bank. To every payment the choir made on the piano, the church added its share. In six months we paid for it.

Another member purchased a hand rail and had it installed to help older members get on and off the platform. We painted it with gold leaf. A church officer, employed by the city board of education, knew a sound engineer and secured his help for the selection of a small public address system. Solicitations from friends and a benefit program covered these expenses.

The pastor asked each auxiliary or organized group to be responsible for decorating one of the smaller rooms. The choir took charge of one and made from it a wardrobe and assembly room for the church's musical groups. The women made slip covers for the couch; the men painted the walls; a carpenter built a robe closet; others furnished coat hangers, a mirror, and a table and chairs. A past president of the choir saw the need for a new filing cabinet for storing sheet music and hymnbooks. He asked a dozen volunteers to take dime card gleaners, which held five dollars each, and fill them by a certain date. The old piano was

moved into this room to be used for rehearsals.

The benevolence society painted the walls of the pastor's study and furnished it with a desk, rug, couch, curtains, chairs, and a coat rack.

The dining room was the project of the whole church. The men painted the walls, and the women made curtains. We purchased new folding-type banquet tables from the proceeds of a special program. We bought several dozen tubular steel, folding chairs. A club of young women, the "Co-workers," purchased a used refrigerator.

Next, the benevolence society purchased silverware and cupboards for storing it. The "Co-workers" club bought plastic plates, cups, saucers, and dessert dishes to serve 100 people and several cooking utensils. They saw a large restaurant cook stove, and the next year used a part of the funds from the three-month rally to buy it.

Individual members and organizations made donations of linoleum floor coverings, linens for the Communion service, artificial palms, candelabra, curtains, and other useful items. This temporarily closed our remodeling and refurnishing projects, but the people had become aware of upkeep problems. Often today, however, someone notices a need, mentions it to the church board, and then, with their permission, donates materials and labor to supply it.

*A statement on the ethics
in contemporary theology.*

SOCIAL ETHICS:

A Recurrent Issue?



By HOWARD A. SLAATTE

LATELY, statements by some churchmen infer that contemporary theology inhibits social action. This hardly makes recurrent an issue long since settled. Rather, it poses unnecessarily an antithesis between their social gospel and the theological reappraisal of the post-Easter proclamation.

Lest we dichotomize our message and churchmanship, we must see that ours is no social gospel but a Gospel that is social. Better than one cliché over against another, this warns against splitting our ranks into two outdated camps. We need a social and civic expression of our faith, but not on misleading premises. A religion based on an

idealized "Jesus of history" is exceedingly tenuous today.

A social gospel based on empirical idealism is an overaccommodation to modern thought forms at the expense of a unique revelation the Church is called to communicate. Rejuvenated action on the social and legislative frontiers should not stem from a social passion removed from our theological responsibility.

The Gospel must never be reduced to a means to our self-chosen ends. Christian social action must not be fogged by the apostolic *kerygma* basic to the *koinonia* or "faith-community." Clamor for a "social gospel" in opposition to a theology seeking to do justice to this becomes a misleading directive.

While the influential theology of Karl Barth remains "other-worldly," this does not mean that its modifi-

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cation is a return to an antiquated social gospel. Liberal ethics? Yes! Religious idealism? No! Rational method lends itself to biblical and historical criticism but defines neither the Word nor the Kingdom. To assume it does is to carve God in our image rather than be remade in his.

Any philosophy or social gospel which straitjackets the revealed Word is out of bounds. It is not enough to castigate the recovered theology of the Word which refuses to be molded by rational thought forms. It must be reckoned with and, where found wanting, qualified constructively from within, not artificially from without.

WITH A fresh approach to the Gospel, the new theology was what the Church of this century needed. Its clarifications have given Protestants a more unifying perspective of the Bible and its message than hitherto known.

Some of the last-century scholars thought they would save the world if they could objectify from the Synoptics a "photo" of the historical Jesus. Reason would have the divine idea that would constrain the Kingdom's coming. "Lord, we are able!" became the theme song of a visionary generation, which failed to remember that disciples who spoke the words so glibly collapsed in the clutches—until reclaimed by a living Lord of suffering love. An

evolutionary optimism, rosy anthropology, and confidence in technological progress saw man building God's kingdom in the Christian century par excellence!

But three big wars, the bootlegging 20s, the depression-dragged 30s, and a morally morose atomic age have put this man-made modernism among the antiques of religious thought. Psychoanalysis, pragmatism, and existentialism have helped bury it.

Not that the dream was without some good. Ethically, it had a scintillating star, theologically, a weak wagon. Its push-mobile comprised an unrealistic view of man, an idealized Christ, and a sentimentalized God—products of rational and moral idealisms of Hegel, Kant, and the Greeks, not a New Testament redemption and dynamic. The social gospel, with its legitimate ethical passion, reshaped the revealed Gospel with an illegitimate theological pressure.

But Albert Schweitzer showed that the Jesus men would limit to history's frame was too big for the "photo." He was still a mystical figure with an eschatological mission and message. Karl Barth saw the weakness of a Ritschlian historicism and sought a Christ that last-century scholars failed to find. He showed critically that Jesus is subsumed under the apostolic "portrait" of the "Christ of faith," without whom there is no Church.

Barth, a Swiss pastor, saw how

the people of Europe, in 1914, needed what the "follow Jesus" ideal could not grant. His pastoral concern and scholarly pursuit launched the new theology. Emil Brunner and Nicolas Berdyaev showed that, while the Christ of the eternal Word has priority, the Jesus of history is not lost. The Redeemer is man, but more than man. Actually, however, his historicity is less tenable rationally than his faith-encountered Presence, existentially. Unless he is our "eternal contemporary" he is even irrelevant, as Kierkegaard has shown.

Before 1930, a few American scholars, like Edwin Lewis and H. Richard Niebuhr, saw this "theology of the Word" as the deterrent to the rising tide of humanism and rational debilitations of the Gospel. A social gospel *per se* is sheer humanism. *Any activated Christian ethic must belong to a God-given redemption, not a man-projected idealism.* Moralism is no substitute for divine grace. Yet, a salvation *from* is also a salvation *to*. This means more responsibility, not less. Paradoxically, it is more than a free ticket to heaven; yet, while never earned, it is expressed with loving concern for others in every sense.

Recently, Harold A. Bosley told a student conference that the new theology had "forced the Church into a position of irrelevance in many modern issues." His statement overlooked the work of Emil Brunner and Reinhold Niebuhr,

who have seen the need to reorient our ethics theologically. No American has been more outspoken socially than Niebuhr, whose social passion began as a pastor in Detroit.

We must not give students misleading premises for their civic and social action, lest they duplicate the disillusionment which proved for many the sequel to a one-time "secular illusion," as D. R. Davies, converted British utopian, puts it. We must retain what Paul Tillich calls a "belief-ful realism." Our faith is redemptive and eschatological, not simply moralistic and progressive.

Hence, both optimism and pessimism are wrong, as Berdyaev has shown. But here Barth and Niebuhr might well allow the individual greater possibilities under grace.

A social prophetism, not indigent to a theology of the Word, is not prophetic. It secularizes the *kerygma* and *koinonia* and hinders Christian ecumenicity. The Gospel is both personal and social. Early Methodists conjoined a vibrant personal faith with a vital concern for child labor laws and the anti-slavery movement, while Methodist class leaders founded labor unions. But a social gospel off-setting the saving *kerygma* is not true to this heritage and aggravates a healing sore in the Church's side.

Here is no alternative, nor is it a rational synthesis, rather a paradox of an expressive, grace-given love. Even returning missionaries have seen the need to rethink their the-

ology in terms of the vertical incisions of God's redemptive act. Preachers, disillusioned by an evolutionary idealism, have rediscovered the Bible and the redemptive message equal to the needs of men in a mixed-up world.

Let's face it. A reformed theology was needed in the 20th century as it was needed in the 16th century. The one was a reaction to an intemperate scholasticism and ecclesiasticism, the other to an intemperate rationalism and empiricism. Just as Wesley owed much to Reformation theology, but tempered it, Methodists can retain a parallel ballast today. Only a transforming doctrine can undergird a reforming ethic.

With discernment, contemporary theology can help integrate the Church's ministry in education, evangelism, and missions with far-reaching civic, social, and cultural influence. When integrated, the Church can criticize itself constructively with a minimum of party spirit.

Until the social prophet lives with people of unpopular station or color, let him concede his own elbows are soiled. Until the pacifist renounces the military protection of his oral freedom, let him temper his accusations. Until the religious socialist stands up for an absolute equalization of conference salaries, let him stutter as he speaks. Until we open our church doors all the way to all peoples, may we avoid condescend-

ing criticism of other institutions.

We are in this together! The pulpit is no idealistic pedestal. Our Christ speaks from a cross, not a cloud—in the living present, not a dead past. He must remake us before we can serve him, lest we build our own kingdom rather than channel his. Until we concede this, we induce Satan's cohorts to chuckle while the Lord weeps.

There is no short cut to a redeemed society, no legislation to a change of heart. It still takes changed people to change the world—yet, we cannot wait until all are changed to begin to change it!

"The hungry man is a desperate man," India's Sir Benegal Rau said to me a few years ago at the United Nations. Few souls and minds are edified through undernourished bodies, while we relax surrounded by surplus. We must think of this as we pray, lest we lose the world, four fifths hungry, to a false ideology. Extending the Incarnation, the Church must realize her living Lord has no hands and feet save ours.

The paradox is apparent. The new life is a gift, not a merit; nevertheless, it is an expendable self-giving love responsive to every neighbor's need. Not by a social gospel but a Gospel that is social we must activate our God-given redemption. Divinely vertical in truth and power, it is humanly horizontal in service and concern. Both dimensions converge in the cross.

Jesus' Beatitudes and Ours

A Meditation

by JAMES BRETT KENNA

JESUS: *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

WE: Blessed are you if you have an abundance of self-confidence; for, lacking it, you will never be able to make your mark in the world, even in the ministry.

JESUS: *Blessed are those who mourn, for they shall be comforted.*

WE: Blessed are those who hold up their head when sorrow comes; for only the strong of will, following the way of unyielding despair, will be able to meet life full in the face.

JESUS: *Blessed are the meek, for they shall inherit the earth.*

WE: Blessed is the aggressive one; for he who sits back and waits or stands aside that another may go forward or who makes personal sacrifices for the benefit of some great cause or some weaker brother or some brother who gives not himself to personal advancement will never amass a fortune.

JESUS: *Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

James Brett Kenna is superintendent of the Kansas City (Mo.) District.

WE: Blessed are those who hunger and thirst after knowledge and the distinction that goes with it and the honors conferred by it; and those who hunger and thirst for a large estate, which will give them security in old age or those who, in their religious quest, set out and belong to the right church; for in so doing will they find this life a delightful experience and they may be enriched in their tomorrows.

JESUS: *Blessed are the merciful, for they shall obtain mercy.*

WE: Blessed are those who refuse to be softhearted and who consider justice of greater import than mercy; for mercy lets many offenders escape, whereas justice protects society from its weak and undesirable elements. If one shows mercy, he may find an undesirable neighbor living next to him, and his property values to be thereby depleted; or he may discover that a criminal has escaped or a lazy person has been unwittingly fed.

JESUS: *Blessed are the pure in heart, for they shall see God.*

WE: Blessed are those who keep

themselves clean of body, who wear proper dress on all occasions, including church, and who look carefully to their social deportment, being very careful that their manners are correct; for, verily, man looketh on the outward appearance and, while God looks on the heart, which may be corrupt, God keeps his own counsel and will not betray us if we are good church members and pay our pledges promptly and go to church regularly on Easter Sunday; and, besides, purity of heart is likely to make one stuffy.

JESUS: Blessed are the peacemakers, for they shall be called sons of God.

WE: Blessed are those who, in world affairs, "keep their powder dry"; for no peace can be achieved except on the basis of atomic and hydrogen bombs, and they that trust in any other instruments are deluded and will be ensnared by our enemies; our "way of life" will be destroyed; for history reveals that the true peacemakers are those who have, like Rome, been able to enforce peace by the sword.

JESUS: Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

WE: Blessed are you when the world praises you for your good deeds and gives you great awards on important occasions. Blessed is the minister whose congregation finds in him nothing to disturb them or to change their comfortable way and blessed is the layman

who never stands for anything that is not the proper and approved thing in the best social circles; for persecution brings pain and sometimes shortened salaries or pastorates or lessens professional calls or reduces dividends; and, besides, the kingdom of God is within you, and only God can finally judge you.

JESUS: Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

WE: Blessed are you when you are able to be on good terms with all men, so that none in any manner reviles you; but all will gladly receive you into their houses. For verily to be popular warms the heart, brings a light countenance, and causes one to sleep in quiet each night; since he has disturbed the conscience of no one else.

Rejoice and be glad when it goes well with you on earth; for your reward will be great when you have been able to obtain in whatever fashion the approval of your fellowmen.

You shall have fine churches on beautiful avenues; you shall receive honors and be delegates to General Conference and, perchance, even become leaders; because tithes and offerings were paid and peace was maintained within the brotherhood; besides, to join the ranks of the prophets, who have been persecuted, would compel you to live in a restricted company amid peril and toil and pain.

By RALPH STOODY

what THE LODGE can teach us

With an eye toward public relations, Methodism's director of information suggests what might be learned from lodges.

SEMINARIES, pastors' schools, conference courses, and books do not exhaust the possible contributors to a minister's education.

Lodges, too, can be his teacher.

While I vaguely remember numerous passwords, signs, and grips from an epoch of "joining" in my early life, I must confess to a 20-year absence from any lodge room. There linger, however, some lessons learned for public relations.

The very existence of the modern lodge says something to the Church. Traditions tie it to ancient friendships, parables, and architectural achievements. The actual fact, however, is that fraternal orders, in the form which so many of us know them, go back but a few centuries. Their rise, in general, coincides with the development of the Protestant church.

One might ask what was lacking in the method or the message of the

Church that gave rise to the lodge?

It seems likely that churches were slighting the *desire to participate*. Undoubtedly church life in the days before organized lay activities gave men a "left-out" feeling.

The churches were heavily clergy-ridden; witness the Methodist Protestant withdrawal in 1828. There must have been thousands of other laymen potentially useful to the Church whose wisdom, energies, and talents were almost totally unused. They probably felt exactly as snubbed as the Methodist protest-ants but, for lack of organi-



As secretary of the Commission on Public Relations and Methodist Information, Ralph Stooddy's job is to put Methodism's best foot forward.

zation or leadership, they did not take the radical step of secession.

Instead, they accommodated themselves to the easier course, remained with the Church as passive congregants, and accepted a religious pattern that left decisions and the activity to the clergy. Since this left the normal desire to participate unmet, these men turned to and found satisfaction in the emerging lodges.

With their numerous offices, providing for the rapid rotation of responsibility, their well-organized committees and authority entirely in the hands of the members, the lodge provided ample opportunity for participation.

The lodge can teach us some valuable lessons in human understanding. The lodge multiplies the participation of its members by the process of "going through the chairs." Many churches, realizing the value of involving as many persons as possible, have wisely provided for rotating boards of trustees and stewards. Others have organized rotating teams of ushers that brings 40 or 50 men into this relationship, instead of the half-dozen old faithfuls.

But this is not enough. The Church that succeeds in building ardent loyalty is the one that tries to find a responsible and worthy job for the maximum number of its members.

A second, and almost instinctive human yearning, is the *desire for*

drama and symbolism in all of life.

When the Reformation arrived the leaders, eager to throw off the excrescences of an over-ornate and too elaborated worship, discarded much too much.

To men whose religion is conveyed to them largely by academic preachments, there is something satisfying in the symbolic association of work-a-day tools and materials with practical virtues. Here is an answer to their instinctive need for drama.

Today, the churches, through architecture, art, windows, symbolism, vestments, and processions, are putting back into worship some of what it had lost. Special services, pageants, and dramatics help to fill a need which now, in an age of motion pictures and television, is not as acute as it was when lodges were new.

But with all the changes, the truth the lodge revealed is that the local church and the general church in its convocations and conferences must keep in mind that a dignified sense of showmanship, in the best sense of the word, is required for the most effective communication of its message.

A third universal yearning which the lodges satisfied was the desire for *personal recognition*. The very process of admission, with the possibility of being blackballed, left the candidate with a feeling of having been selected.

Then came an initiation, often

magnified by being spread over several stages. Here the new member, although subjected to momentary indignities, was called upon himself to impersonate certain heroes of the order.

Presently the novitiate lodge member noticed that officers carried titles that were not only mysterious, but which in the higher echelons implied considerable pomp and power. The office holders themselves were decorated with impressive insignia and were invested with other "jewelled" symbols of responsibility.

As might be expected, many otherwise humble brothers were promptly seized with a desire to "go through the chairs." Here is a man who has been brow-beaten all day by a dyspeptic foreman. In the evening he is nagged by a wife who regards him generally as a bad bargain. At mealtime he is belittled by his children who compare him invidiously with the father next door who has just bought new bicycles for his youngsters.

Is it surprising that this man might find deep satisfaction on one evening a week in being treated with deference and addressed in superlative terms of grandeur, mastery, and nobility?

Ministers so often see their own names in the newspapers, on sign boards, and in church publications that they do not realize how rarely the average church-goer has this experience. Better use of the fourth

page of a church bulletin can undoubtedly be made.

How seldom are the names of faithful church-school teachers and officers reported to the congregation and the community. The same is true of the choir members. Lists of new members with their addresses ought always be published, if only on a mimeographed sheet.

Publishers of parish newsletters or printed periodicals will agree that one of their chief values is as a medium for giving members personal recognition.

THERE is a fourth lesson that the lodges through the years have been teaching ministers: *a more dignified and decorous approach to the rites and sacraments of the Church* and a closer adherence to the prescribed language of our ritual.

While there is in some quarters an extreme liturgical emphasis, there is also an opposite extreme of the too-casual and unplanned, if not disrespectful, approach to the liturgy. That the *Discipline* calls upon all "ministers to make faithful use of the forms and orders . . . without deviation" is evidence that there are those whose inclination is not to do so.

The immense dignity with which the fraternal orders impart their guiding principles, enact their symbolic dramas, and conduct their installations has influenced and is continuing to benefit ministers who

grew up under an extension of pioneer indifference to the niceties of the ritual.

During his initiation many a minister has had the thought, "Here are lay friends of mine who treat the Bible with the deference it deserves as a symbol of divinely revealed truth. What must they think of me when in leading worship my manner suggests that it is the book where I find my second lesson?"

There is one more surprise that the rites of fraternal orders have for the ministerial candidate. It is when he feels the magnified power in the words of officers and lecturers coming from them to him *without reference to books or notes*. Even though they hold a given office for only a year—sometimes but for six months—these officers go to the trouble of memorizing the ritual.

At once the question arises, "If the master of this lodge will learn during his passage through the chairs the complete ritual of this fraternity in order to communicate more effectively, dare I for the next 30 years go on stumblingly and woodenly *reading* my ritual?"

Incidentally, there is practical advantage in being able to perform a

marriage, a baptism, or a funeral without the book, if an emergency situation arises.

We have known some ministers who not only have memorized their ritual in order to convey its meaning more effectively but who also regularly learn their Scripture, believing that this direct person-to-person communication, unhandicapped by the printed page, is well worth the effort.

That the lodges have taught the Church there can be no doubt. The opportunity they offer for the participation of members, their recognition of members as individuals of worth, their sense of reverence and dignity, and the way in which their leaders make ritual a part of themselves are all points that have been and will continue to be adapted helpfully to Church procedures.

Occasionally, one finds a brother who opines that if he were to follow the precepts of his order he would need no Church. Right thinking lodge members, however, would be the first to agree that no religious relationship is complete into which a man cannot fully take his family. Neither can any ethical principles substitute for the Gospel's "whosoever will may come."

The Good to Be Done

Instructions to the first American Protestant missionaries to the Middle East: "The two grand enquiries ever present in your minds will be 'what good can be done?' and 'by what means?'"

—JOHN S. BADEAU in *The Lands Between* (Friendship Press, \$2.95)



*Resentment and
revenge may be at
the roots of the
emotional problems
present in this
unhappy marriage.*

COUNSELOR at Work

I HAD known Mrs. Brown for three years, having visited in her home to talk about transferring her membership and to seek decisions from three of her four children and her husband. She and the family attend quite regularly, and the husband occasionally.

I have felt that Mrs. Brown is the type to hold resentments.

She told me in a previous conversation of a cow of theirs which had become foundered on some hay belonging to a neighbor, who had permitted the Brown's to pasture their cow on their property. Mrs. Brown stated that somehow things would never be the same between them, although her husband, never a professed Christian, could see it as an accident and apparently had no hard feelings.

Pastor. Mrs. Brown, I was expect-

ing you to come to the altar on Sunday night.

Mrs. B. Why? I am a Christian.

Pastor. Do you remember telling me about the cow? Is everything all right with your neighbor?

Mrs. B. I don't know what you mean. Anytime they are ready to make things right and to pay for her, I'll forgive them.

Pastor. You feel, then, that things are not just right between you?

Mrs. B. (Breaking into tears) You just don't know what I have to put up with. No one knows. It's been almost unbearable the last two or three months.

(She poured out her burden: Her husband is cruel to her and the children. He beats her until she has to go to a doctor. She left him for two months after their last child was born and returned after he

promised to reform and become a Christian. The next four years were peaceful ones, but the last two had been bad again.)

Mrs. B. How would you feel if you were in my place?

Pastor. It's hard to say. You have put up with a lot, haven't you?

Mrs. B. Yes, I have.

Pastor. How long has this been going on?

Mrs. B. Ever since we've been married—17 years. Well, ever since Robert was born.

Pastor. How long after your marriage was he born?

Mrs. B. I was pregnant before we were married.

Pastor. Do you think this may be the source of your trouble?

Mrs. B. I don't know. He is always holding it up before me and calling me a whore.

(She explained her childhood training in sex: how it was taboo even to talk about it.)

Pastor. Is it hard for you to have sex relations?

Mrs. B. It doesn't make any difference to me if I do or don't.

Pastor. You feel that you need not feel guilty about it?

Mrs. B. When we were first married, I would do anything for him. *(She began telling about her husband. She disclosed that he could neither read nor write, except for his name. She had two years at a Bible college, hoping to be a missionary.)*

(She gave some of her ideas of

religion. God, to her, is a revengeful God; and she said that she thought her husband had committed the unpardonable sin.)

Pastor. Did you tell him that *(about the unpardonable sin)?*

Mrs. B. No.

Pastor. What do you think the unpardonable sin is?

Mrs. B. I don't know. Anything God will not forgive, I suppose. What do you think it is?

Pastor. Mrs. Brown, there is no sin which God will not forgive.

The Bible does speak of the unpardonable sin. I think it means the condition which results when a person sees that God is good and calls him bad, such as when some Pharisees credited to Beelzebub the healing of Jews. It is unpardonable, as I see it, only so long as one will not accept the pardon.

(Here we discussed religion a little, and I offered to give her The Christian Faith and Way [Abingdon, paperback, 75 cents], by H. F. Rall. She said she knew all about God, the Bible, sin.)

Pastor. Mrs. Brown, let's go back to your problem and see if we cannot take some immediate steps toward a long-range solution. I wonder if Joe's continual criticism might come from his inability to read or write.

Mrs. B. I don't know. I've tried to put myself in his position.

Pastor. Your willingness to try to understand him would seem to indicate that there still remains

some spark of love left for him.

Mrs. B. I don't know. Deep down, I don't think I do.

(At this point her husband came into the driveway. He was returning from work, and she was afraid for him to know of our conversation.

(I waited for Joe to come in. After brief greetings, I spoke to him about becoming a Christian.

(Joe had been home a half hour when it was time for me to leave. I had a copy of our church magazine. I showed it to them and asked for a subscription, which they gave me. Joe did not want to see the magazine, but I called him into a huddle and went on as though I did not know he could not read. As I was about to leave, I asked for prayer.)

Pastor. Our Father, in heaven. We are grateful for whatever good there is in our lives; for we know it comes from thee. We often stumble along in this life and we need thy guidance and strength. It is comforting to know thou art ever near and always present as our friend.

PASTOR'S QUESTIONS

This was a long session, two hours altogether.

Should I have let the interview go off into the theological ideas?

Is there any need to talk of Joe becoming a Christian before there is a change in the family relationship?

Where could I have been more sensitive as a counselor?

JOHN DIXON COPP

Comments...

(Chairman of the department of psychology, Dakota Wesleyan University)

A PASTOR has about as many responsibilities as there are notes on a piano, and in this interview we have more than the octave which has to do with counseling. For example, some of the theological interchange, the offer of a book, the asking for a subscription to a magazine, and the cornering of Joe.

Because of stereotyped expectations, on the part of others, it is difficult for a pastor, and especially if he is taking the initiative, to be a counselor.

To accept the role of conscience, and to move from it into that of a counselor who does his best work because he neither condemns nor condones, requires great skill; more, I believe, than this pastor at present has.

As to his closing questions:

I do not feel that all theology is out of place in a pastoral counseling hour. We cannot hold any symbols close to us for long without their being charged with emotions and overtones and so taking their place in our lives as psychological entities that work in us. But when theology is present in a counseling interview, it should be there because of actual need.

Joe would seem to be more in need of a relationship with the pastor, and one of mutual respect, than

he is a dotted line on which to sign.

Changes in the family relationships may best come—if it be realistic to expect them—not by the rooting out of tares but by the quiet, unanxious sowing of yet more wheat. Much better a “Christian” who doesn’t know it than one who “knows” it and isn’t.

The pastor is, I feel, in need of more specific training in the science and art of counseling, but he is to be commended for his willingness to teach and learn by sharing.

After a frontal attack—Mrs. Brown’s absence from the altar, the brushing aside of her self-estimation, the reminder of the cow, and the direct and by implication accusing question concerning harbored attitude—it is not surprising to find Mrs. Brown on the defensive. If this is to be a counseling interview, the start is poor.

Mrs. Brown shows us, not so much an eye-for-eye person but a discouraged one. I am not, of course, sure of the pastor’s “you feel” tone, but this may be the first appearance of a counseling response. The tears may be there because it was counseling, or because it was still more judging. Mrs. Brown’s reply may be a sincere cry of loneliness, or a whining device to protect herself by handing her problem to the pastor. The pouring out that follows may be the result of good listening.

When the dialogue recommences,

however, we find Mrs. Brown asking, not so much for advice as for understanding and perhaps for some measure of approval. The pastor counsels, but is then tempted into a question-and-answer stretch, and runs rather far-fetched back to find a possible precipitating cause.

Mrs. Brown may be free enough, it appears by now, to be point blank. The pastor, who may know what a core-experience sex relations are and that if things are all right there the chance of things being all right elsewhere in marriage are greatly increased, makes a specific inquiry.

If this is the first time the pastor has learned that the husband can neither read nor write, either he has not been close enough to them to warrant such a direct approach, or this is an occasion when the defenses are really down.

Mrs. Brown plays God a little in giving her husband the ultimate castigation (and the pastor should ponder this), and while she may think it is an explanation of his assumed state of being, it may be her way of meting out a bit of cosmic punishment. It may have been her response to the man as a pastor, or to the pastor as a man. She may have a generalized attitude to “men.” If so, the pastor should note it and take it into account.

The pastor returns to the problem, and thereby not only bypasses Mrs. Brown herself, but suggests that he is taking over. But persons

not only have a need to keep their problems, but a right, perhaps with help, to solve them or to try to.

Mrs. Brown reports an attempt at empathy, but it may have been years ago. The pastor, a little too eager to get something done, assumes illogically that the empathy was either recent or is still there, and rushes into talk about love. How we try to instrumentalize and so deny that most intrinsic of all human and divine-human experience, love! Mrs. Brown is honest in her reply, and this might be the virtue to go on with, but the pastor impatiently moves in on Joe.

It just may be, too, that the subscription is little more than Joe and his wife buying relief from pressure. The pastor's request for prayer, and the unrealistic prayer stance, may in spite of the sincerity of the prayer have been of more satisfaction to the semi-compulsive pastor than to the other two. It puts the pastor straight back into the separating, stereotyped role.

The pastor's comments, at this point, suggest a sensing of the probable tit-for-tat living that goes on in the home; the result of habits of discouragement and making its tracks more deep. It isn't a patching up that is needed here, but first of all (and perhaps last of all) a lifting of the two above their problems. This may be by simple and mostly talkless fellowship; never forced, and while consistently and prayerfully present, quietly so.

EARL H. FURGESON

Comments . . .

*(Professor of pastor counseling,
Wesley Theological Seminary)*

SUCCESSFUL pastoral counseling always depends upon knowing what is before the pastor. Like the good doctor, he aims, first of all, to diagnose and to understand and he soon learns that his attempt to understand the parishioner helps the parishioner to understand himself. The first question about this report, then, is: What is the parishioner really saying to him behind the words she uses?

The psychological distance between herself and her husband is astronomical.

There is more to her attitude than is revealed on the surface: She is resentful, accusatory, and vengeful. She reports that her husband's relatives have wronged her, but God in his vengeance had retaliated and punished them. She is resentful of the neighbors over what appears to have been an accident to the cow. The pastor feels that she is unforgiving and that her religious ideas support her hostile attitudes. Also, she accuses her husband of being cruel and insulting her, but she "was afraid for (Joe) to know" of her conversation with the pastor.

It is possible that her accusations are paranoid projections. The pastor reports them as facts, and if he knows them to be factual because of other evidence, the accusations may

be accepted as valid. But if he has only her word, the possibility of paranoid projection cannot be ruled out. The pastor does not proceed as if he recognizes this as a possibility.

Another question about the report is: How much of the parishioner's real feelings is the pastor aware of, and to what extent does his awareness guide his interviewing? The answer to this question will probably not be comforting.

If the pastor is at all aware of Mrs. Brown's deeper feelings, he does not permit this knowledge to guide his interviewing. He is, of course, aware of her resentment and her hostility, but he seems uninterested in trying to find out the meaning of these feelings. His first statement to Mrs. Brown suggests that he is more eager to prescribe than to diagnose.

The pastor knows what he wants and he goes out to get it. He wants Mrs. Brown to surrender her resentment and he has a stereotyped prescription for achieving this: Issue an invitation and get them to the altar. He wants her to transfer her church membership and he has apparently been working for some three years on that. He wants a decision from Mr. Brown and from three of the children. He wants to straighten Mrs. Brown out on her theology and he wants to sell a magazine subscription.

The point here is not to pass judgment upon these objectives, for in another context they could all be

praiseworthy. The point is that these objectives do not, either singly or collectively, add up to a desire on the part of the pastor to understand his parishioner.

The pastor would probably say that he *does* want to understand, and we can believe that he does; but something gets in the way.

The saddest manifestation of this contradiction is seen in the pastor's pressuring Joe to buy a magazine which the pastor knew Joe could not read. A possible interpretation of this insensitive procedure is that the pastor's unconscious need to "get even" with Joe blinded him to Joe's real needs and feelings.

At the same time he could align himself sympathetically with Mrs. Brown (who can read) against Joe (who cannot read) all the while maintaining the role of one who wants to help Joe.

In the same aggressively helpful manner the pastor "asked for prayer." He knew what he wanted, and got it; but what his parishioners needed he did not know.

If Joe hates his wife, becoming a Christian would mean coming to an understanding of his hatred and overcoming the estrangement produced by it.

How can the pastor become a more sensitive counselor? By continuing to do what he has already done here, and what we all must keep doing; namely, face the mistakes and study them so that we may grow in grace and wisdom.

NEW CHRISTIAN ADVOCATE

What is happening to us...

By MATTHEW D. McCOLLOM

A southern Negro's views on the struggle for integration in his own church and community.

THE TERM "integration" suggests what Negroes are struggling for; the term "segregation" represents what they are struggling against. But, both terms have different meanings for different persons and groups.

Whereas many white Southerners look upon segregation as the greatest social invention, in the view of many Negroes segregation blights and corrupts everything it touches. By its very nature, it categorically confers privileges upon some and disadvantages upon others.

It is the thief of both character and opportunity. It renders impossible the most elementary democ-



racy. It is founded upon fallacies more stupid than any superstitions our forebears ever had. Segregation-by-law, on the basis of color, is more than a threat to the Negro's freedom, his economic and physical security, and to his dreams for his children: it actually imperils his immortal soul. On the other hand, integration is the gateway to opportunity, to dignity, and to those freedoms to which nature itself entitles all men.

But who is the Negro? Actually, there is no such person. There are all kinds of Negroes, just as there are all kinds of white people. There

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is no such thing as a Negro feeling, or a Negro attitude, or a Negro desire. Various Negroes have varying attitudes—even on the struggle for integration.

What is this struggle doing for Negroes in general and especially for those who live in southern communities? It is educating them as to their true status in this land of their birth. It may come as a shock to some; but even in this enlightened day Negroes are faced with the task of proving that they are human beings. Some editors and politicians in the South still speak of Negroes as an entirely different kind of people, having a different set of values, ideals, and aspirations, and an outlook on life different from those of southerners who are white people.

These differences, which mark Negroes inferior in the opinion of the observers, are supposed to be important enough to justify legal segregation. But Negroes with these unwholesome traits are persons who rear the children of the white man, cook his food, and take care of his home. What sensible person would employ such morally unwholesome persons for such important tasks?

Negroes are now beginning to see that such theories are used to justify short wages, condescending patronage, and the many other indignities which are the norm of many a Negro's day. And, while there was little argument a few decades ago with the assertion that the southern white man was the southern

Negro's best friend, Negroes now have some doubts.

For instance, there is the impassioned appeal to the "separate-but-equal" doctrine as the most meritorious arrangement—as if the politicians in the South had faithfully practiced it before the National Association for the Advancement of Colored People brought the matter into the courts.

Another glaring insincerity is seen in the oft-repeated assertion that "we don't need any outsiders coming in here to tell us how to solve our problems; we can sit around the table in a frank give-and-take and work things out ourselves"; when the truth of the matter is that white southerners just don't sit around a table with Negroes as equals—and, under the circumstances, Negroes cannot talk with them on any other basis. While this impasse exists, Negroes have no recourse but to the courts.

Along with his disillusionment at glaring insincerities must be listed the disgust with which many Negroes view the monstrous inconsistencies in the pattern of segregation. A single example, a microcosm, will suffice to illustrate this point: What should be a Negro's reaction when he approaches a small retail establishment and finds on each side of the door signs bearing the legend "White Only—Inside" and on the door itself a sign reading "Closed on Sunday"?

Many southern traditionalists see

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—MATTHEW D. MCCOLLOM

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These insincerities and inconsistencies are everyday conversation pieces among Negroes. Whereas a generation ago these conditions were equally prevalent as today, the struggle for integration has given them significance. Inevitably Negroes identify themselves with the virtues which are the opposites of these vices—and pride and self-righteousness make inroads upon their souls. To put it another way: The struggle for integration imperils the Negro's soul.

Surprisingly enough not many white people can see that they, too, are victims of these unscrupulous persons. Unfortunately many freedom-loving persons are almost reduced to this unhappy state by economic necessity, as some southern states are requiring pro-segregation oaths as a prerequisite for public employment. In this group may be listed public-school teachers, lunch-room employees, and the like.

To summarize, the struggle for integration has engendered some bitterness, pride, and disillusionment and has focused a bright light on many of the ugliest sores of the Southland. These are not abnormal by-products of such a movement; and it is only by recognizing them for what they are that progress can

be made toward moving from where we are to where we ought to be.

Now turn to the benefits of the integration struggle.

First, the opportunity to participate individually in a movement to improve one's own status is a new and welcome experience. Many Negroes have made peace with segregation, holding little hope for progress or change during their lifetime. The move toward integration calls for personal participation. One of the reasons for the success of the bus boycott movement in Montgomery, Ala., was the fact that almost every Negro in town could do something specific each day toward a definite goal.

War experiences caused many Negroes to take a new look at themselves and their relationships to the government which had called upon them, along with others, to make sacrifices. Added to this were the respect and equality they received abroad. They asked themselves: "Why must a man be treated as a man everywhere in the world save in his own country?" And they came home to strive for the dignity and equality they had enjoyed abroad.

The ever-rising level of educational achievement is another by-product of this struggle. No one should think that he can educate a people in the wonders of democracy and at the same time keep them tied to traditions denying the most

cherished benefits of democracy. Of course benefits bring responsibilities; and Negroes, along with others, need to have that emphasized. Pulpit and platform continually reiterate that responsibility is the price of privilege and that duties counterbalance rights.

Since the struggle for integration began, there has been a noticeable upsurge of self-esteem and sense of worth as a person—as a child of God. This, in turn, encourages militancy in seeking to rid our southern society of the legal barriers to full citizenship.

In an effort to counter this new Negro militancy, many attempts have been made to identify the integration movement with communism. The argument is rather childish; for it says in substance: "Now you Negroes have separate but equal schools. You're well educated. So why do you let some Red come over here from the Kremlin and tell you that you don't like the indignities of our sacred segregation?" Wouldn't it be a sorry state of affairs, if only the Communists wanted Negroes to have full citizenship?

The mention of communism calls to mind this incident from press releases on the Little Rock story: Fifteen-year-old Elizabeth Eckford went to Central High School on its opening day, having been approved by school authorities, but was turned back by national guardsmen. Then an angry mob turned upon

her and began to threaten her life. No one came to offer her comfort except one woman on whom some elements in the press tried to fix the name "Communist."

I have no knowledge of the accuracy of this charge, but I can't help wondering where the Christians were in the time of need for that frightened girl!

The integration struggle is testing the caliber of the Negro's leadership. There was a time when the white community conferred the title of leadership upon Negroes whom they could control. Naturally any Negro in this position today is suspected in his own community.

This has positive value; for a movement of this kind demands leaders who can be neither bought nor sold.

It is significant that Negro minis-

ters are rising to the occasion and assuming courageous leadership. The struggle for equality of citizenship has also produced its brave martyrs. Their selfless sacrifice, intelligent service, and Christian idealism commend our fight to freedom-loving peoples the world over.

Some Negroes have lost jobs. Others have moved to different sections of the country. Still others have joined the National Association for the Advancement of Colored People or have begun to boycott segregated accommodations, as their protest against the indignities of segregation.

They all recognize that Negroes are not free, but that they ought to be. The present struggle will not cease until every vestige of legal oppression is abolished.

What the Negro Wants

What does the Negro want in his new Southland? In answer, I think it can be summed up in these four simple forms:

1. He wants that every southern child shall be able to live and grow and learn *in the South*, without having the stigma of inferiority stamped on his skin or burned into his soul.

2. He wants the right to secure any kind of work of which he is capable, without being denied because of his skin.

3. He wants access to every public privilege or service to which a citizen is entitled, without having to crawl in through back doors or to stand behind screens like an outcast or a dog.

4. He wants an American's participation in the processes of his government, receiving all rights and protections and bearing all responsibilities.

This is what he wants, this is all that he wants, and he believes that under God this is fair.

—HARRY V. RICHARDSON, *president of Gammon Theological Seminary, Atlanta, Ga.*

Physician Encounters Pastor

By SEWARD HILTNER

There are some healthy signs that the gap between doctors and clergy is being narrowed.

WE ARE A far cry from those days of last century when physicians and preachers alike stood solidly against Mary Baker Eddy—mostly on the wrong grounds. Today we still stand against Mrs. Eddy's metaphysics and her renunciation of medicine; but we can no longer rest content in the illusion that the doctor cares for the body and the minister for the soul and "never the twain shall meet."

A great increase in co-operation of physicians and clergymen has occurred ever since 1945, and the largest and most striking of the movements has come through the growth of the hospital chaplaincy.

In 1940, for example, there were

more than 400 hospitals under Protestant auspices, but only a handful of them had full-time chaplains. The 1957 meeting of the American Protestant Hospital Chaplains' Association had nearly 300 in attendance. The association has granted accreditation to about that same number of chaplains, indicating that they have had special training for this branch of the ministry.

Trained chaplains now give full-time service in Protestant hospitals, state mental hospitals, Veteran Administration hospitals, and virtually every other type of hospital.



Seward Hiltner is a member of the federated theological faculties of the University of Chicago and author of a recent volume, Preface to Pastoral Theology (Abingdon Press, 1958).

NEW CHRISTIAN ADVOCATE

When a chaplain gives service full time in a hospital, he works in the physicians' setting.

He is—and must be—in all senses a minister. But the setting in which he now works is different. He is no longer a presiding officer. Rightly enough, society has given to physicians oversight of the total care and treatment of sick people. So the minister becomes a member of a team, but not the captain.

Under such conditions chaplains might well have become detached, performing their ministry as lone workers. If that had been the case, there probably would be a much smaller number of chaplains. With rare exceptions, however, chaplains have become good teamworkers. They have sought the counsel of physicians on what patients might profit most from their ministry and have reported back to the doctors. They have taken pains to interpret their own function to the doctors, and in turn actively to seek the physicians' conception of the chaplain's job.

In 1941, an anonymous questionnaire study was made in eight Protestant hospitals about the understanding that physicians and clergymen had of each other's function. A distressingly high proportion of the doctors said they would call in a minister only at the time of death, and a similar proportion of the ministers said they felt the doctors were so busy that they did not welcome consultation.

There was no evidence of malice on either side, only misunderstanding and lack of real acquaintance. But the intervening years have brought changes.

There are other trends toward better understanding and mutual helpfulness. Doctors have been paying increasing attention to "the patient as a person," based on the conviction that the patient's whole pattern of life has often been involved in the development of his disorder and must be taken into account, if he is to recover.

The medical social worker and the occupational therapist have come in. And the chaplain's work has been seen as having a direct bearing upon the patient's health, his recovery, or the management of his illness in those instances when full recovery is not possible.

Professional education of both clergyman and physician has improved relationships between the two groups. Joint formal meetings are more common now. Official church bodies are re-examining the total function of the Church in relation to health. Here and there, small groups of doctors are reconsidering what they do in the light of their Christian vocation.

While there are very positive accomplishments in the growing understanding and co-operation between physicians and clergy, we cannot leave the matter there. For each new step ahead carries with it a potential new danger. Familiarity

without *new levels* of understanding may breed a new form of contempt.

In Mrs. Eddy's day it could have been said, if anyone had been interested to say it, that physicians and clergy got along very well together. In the sense of being without open tension or of avoiding actual fights, that was true. But it was true because each felt that his province did not touch the province of the other at vital points. The "committed center" of each was felt to be wholly different from that of the other, such co-operation as seemed necessary could be managed by a simple form of parallelism. There were no fights because there were no real encounters.

That situation is no longer possible. Clergy and doctors may like it or not; each must recognize on evidence that there are areas of mutual interest and mutual emotional investment. Increasingly there has been practical co-operation, and all this is to the good. But it would be strange if the two groups, in coming upon areas of equal interest to both, should find themselves wholly and completely in agreement about them. If we did not on occasion find a bit of collision, would we not be justified in wondering if the brakes are on all the time?

It is just possible that the increased co-operation, and even the increased mutual understanding at elementary levels, could look very

good on the surface—and yet, in the long run, work against what is needed in relationships between the two groups.

There are temptations to avoid genuine encounter within each group. Perhaps especially because of the unprecedented resources made available to him by scientific discoveries, and also because of the high sense of responsibility to the patient in his profession, today's physician stands on a higher pedestal than ever before.

It would be strange if, as a result, he did not occasionally appear a bit arrogant, especially when someone without his training appears to be coming close to his own interests.

ON THE other side, the general status of the clergy is certainly rising from what it was a generation or so ago. Insofar as this is the result of better education for the ministry, a renewed interest in the real meaning of the faith and a larger connection between theology and life, it is a good thing. But it would be odd here, too, if the clergyman did not act at times as if he had earned this and perhaps that there is an area of life of which he is sole custodian. The more he believes religion *is* related to life, including health, the more touchy he is likely to be.

So both doctors and clergy confront a new kind and degree of temptation. In the general sense of

the term, each group is "politically" important in society. Although the kind of prestige each group has is different, society values both kinds. No intelligent physician or clergyman will lightly offend the other profession in his community.

There is no *necessary* harm in this. Courtesy, even prudential courtesy, is not in itself an evil. The mischief comes if, beneath all the fine practical co-operation, there should develop a sort of "will" to avoid real encounter. We *could* have a kind of gentleman's agreement to avoid anything "controversial," in such a way that the different perspectives upon the areas of mutual concern would never be brought out for clarification.

If that should happen, then our situation would be a modern and sophisticated form of what happened in the last century. In avoiding the risk of discovering potentially divisive differences of conviction and perspective, the even greater positive potential of deeper mutual understanding could be thrown away.

As the popular song puts it about love and marriage, "you can't have one without the other." Deeper understanding, and more far-reaching bases for co-operation, can emerge only through a risk-taking process.

There are tremendously encouraging signs that real encounter is taking place here and there between doctors and clergy. As this

happens, it is likely that some sparks will fly and that even the general public may see them.

When a layman encounters such a spark—perhaps in the form of a provocative or accusatory article or interview in a popular journal or newspaper—I recommend strongly that he not interpret this as a sign of retrogression in clergy-physician relationships. To be sure, it is not an infallible sign of progress either. But without encounter, involving risk, the deeper and more solid basis of understanding and co-operation cannot be built.

We may thank God, as well as state legislatures and books of discipline, that each profession has a particular focus of function, that the areas of common interest do not involve ministers in performing surgical operations nor physicians in the ministry of the Word and sacraments. But we may also hope that the fact of common areas of interest is not met simply by a gentleman's agreement. Even on the ground that "controversy" would be bad for the persons served by both groups.

In the long run, the patient-parishioner will profit from genuine encounter on the part of the two groups. There is now enough mutual understanding that the discovery of new differences of perspective need not lead to retreat. The recent past is encouraging. Let us not weary in the honest thinking necessary to new depth.

Discrimination can be as uncomfortable
in our day as it was in the time of Jonah.

Uncomfortable As Jonah

By JOHN WINN

JONAH is unquestionably the most ridiculously misinterpreted book in the Bible. During the heyday of tent revivals and sawdust trails, it was the frequent subject of sermons, especially by biblical literalists and piously skeptical allegorists. And there were spirited debates about the possibility of a man being able to survive "in the belly of a fish."

One party maintained that it would be possible if the fish were large enough and the man small enough. The opposite party, equally serious, denied that there is any such fish anywhere. Of course both completely missed the meaning of the Book of Jonah.

Jonah was written against a haughty racial background of a conceited people. Returning to their homeland from the Babylonian exile, the Jews found a mixture of people living in close contact. Their relatives who had been left in the

"old country" had drastically changed. Where once only Jews mixed with one another and other groups were disregarded, now there were Moabites, Idomites, Ammonites, Egyptians, Syrians, Phoenicians, Greeks, and others all intermingling freely. Where once the purity of the Jewish people was distinctive, now their singular identity was lost and even intermarriage was an acceptable course of affairs.



John Winn is pastor of the Methodist Church in Metairie, La.

NEW CHRISTIAN ADVOCATE

To those returning from exile this was unthinkable. While in captivity in Babylon, these Jews had labored to preserve the solidarity of their group. But those left at home had shamelessly let down all barriers. While once they had been blood brothers, now they were aliens to one another. And to make it worse, those interminglers, those hybrids, those amalgamators who had been left in Palestine were satisfied with the way things were going.

Restoring this group to a unified and pure community was a delicate task, but Nehemiah and Ezra worked at it. They ordered that all ties with foreigners be broken. Mixed marriages were dissolved, and other efforts were made to make the Jewish people once more the "in" group and all others as "out" groups.

It is against this background of an exclusive, self-esteeming racism that the Book of Jonah was written. Racial bigotry, as found even in a prophet, is rebuked by the religious tolerance of God. It illustrates graphically to us "how to be uncomfortable."

The account is well known. It opens with Jonah being commissioned by God to go preach in the great and wicked city of Nineveh. It is an appointment which Jonah does not appreciate, for he is one of those Jews who is seeking to restore racial solidarity to his people. He does not want to have anything

to do with those non-Jews in Nineveh.

Jonah attempts to flee from God's command by shipping out to Tarshish, a Jewish mining colony in southwest Spain. But God pursues him in the form of a storm, and for awhile it looks as if the ship bearing the prophet will break up. By casting lots the seamen come to the conclusion that Jonah's presence is the cause of their trouble. Jonah suspects they are right; so overboard he goes.

At this point God directs a great fish to enter the narrative and swallow Jonah alive. There, in the belly of the fish, Jonah turns for help to the God he has defied. God has him released from captivity; and once again tells him to go to Nineveh to preach the unwelcome gospel. Jonah, a man who does not relish discomfort, decides he had better go.

The results of that preaching are spectacular. Even the king repents in sackcloth and ashes, and God forgives the sins of the people. Strangely, this makes Jonah angry. He cannot bear to see his God distributing love and forgiveness so freely to these foreigners, these non-Jews, these outsiders. If God will not segregate them from him, he will segregate himself from them.

So he goes east, outside the city, and there experiences the final uncomfortable moments.

The sun beats heavily on his head; God shades him with a plant,

then has a worm eat the plant, leaving Jonah to sweat in the heat. This typifies, of course, the temporary nature of the comfort of those who see the will of God but refuse to follow it. Then comes the swift climax in which God puts a question to the haughty discriminator, "And should I not pity Nineveh, that great city?" The reluctant prophet is left with his uncomfortable conscience.

From the outset the Book of Jonah makes apparent that the prophet clearly understands the will of God. Probably there has been many times in his life when he had difficulty discerning it. But he knows that God is commissioning him to go to the foreign people of Nineveh to preach to them and live with them, just as he would with his own people. Nineveh's people may be outcasts to Jonah, but to God they are his creations, his children, and he is seeking to call them from their shallow ways, to proclaim his concern for them, so that they may then be redeemed.

But Jonah's mind is affected; his attitude suffers from prejudice. Now, one person cannot see prejudice in another except through discrimination. Prejudice is the disease, but discrimination is a symptom.

Obviously, God was treating Jonah's disease at its roots. He was directed to go preach among the people against whom he was practicing discrimination. That was God's way of making all discrimination uncomfortable.

We can pass laws helping to eliminate segregation *and we should*. We can meet in mixed groups to discuss mutual problems *and we should*. We can afford equal access to public transportation facilities *and we should*. But unless we realize God's active treatment in the matter, we gain nothing and become even more uncomfortable.

Unless we can see that it is not important whether or not we consider all people of equal value, but that the essential fact is that God sees us so, then our manipulations are empty. They are only a sham.

The New Is Needed

If mankind is to get its feet on a further path to progress, it can't be done by the imitation of the old values. It has to be done in a different way, and my fear about the great American nation is that they are trying to imitate the pattern of the past and they don't realize that, if the world is to get over its present difficulties, if it is to avoid the cataclysm, if it is to move back from the precipice toward which we have been getting so near for so long, then we have got to realize that the values upon which we have been reared are, many of them, irrelevant to the world in which we are living.

—ANEURIN BEVAN in *Vital Speeches of the Day* (Dec. 1, 1957)

Counseling ministers-to-be
has its does and its don'ts.

Watch Your Influence, Ministers!

By GEORGE A. WARMER, JR.

AS I LOOK back, I can think of a dozen or more men and women I may have influenced to enter church vocations. Fully as many more had leanings toward the ministry, but I felt they should be guided along some other way. I have observed in them many types of personality, temperament, and ability.

One, whom we shall call A, could not keep up with the classes in an accredited theological school. He needed pat answers and he has left The Methodist Church to serve with fervor, sincerity, and dogmatic authority in a store-front type of church. I would be the last to say that I wish I had guided him away from the ministry.

B, on the other hand, was a brilliant research scientist. While working with the Army medical corps in North Africa and Italy during World War II, he became convinced that the ministry was the



most primary and essential vocation on earth. His first year home found him back in one of our nation's best technological schools, determined to make a vocational change by registering in a theological graduate school.

Much soul searching took place. He was a brilliant lad, yet lacking in any easy ability to relate himself to other people. The laboratory put him at ease. Working out an experiment elated him. To work in a group project in any kind of leadership role caused inner panic. Today B is a biochemist doing basic research for a national health institute.

C is a sensitive, artistic fellow

George A. Warmer, Jr., now director of public relations at Boston University, was formerly pastor at First Methodist Church, Oakland, Calif.

with a keen appreciation of the historic significance of the esthetic within the Christian community. His talents, skills, and interests are those of an artist; and he feels called upon of God to dedicate all this in Christian service. He also knows that full-time preaching and the necessity of administering a church's temporal organization are not his strong points. Could it be that C will make a career of teaching in a school or counseling on church programming and architecture?

D has a sense of Christian vocation centering in youth work. Here lies the future. Let others be ordained; he remains a layman following a specific call to work with and for youth. Let others get doctor of philosophy degrees and teach; he relates best to the student community within the context of the local church's youth group and Wesley Fellowship programs.

E's sense of vocation used to call him in the same direction as D's. Nevertheless, he had better abilities as a designer of airplane wings. If making a neighborhood out of the world might be one step in the direction of realizing brotherhood under God, couldn't designing airplane wings be the most important thing he could do with his life? Today E is a dedicated worker in the World Federalist movement as well as the Methodist Youth Fellowship—and he is designing airplanes.

F is a "personality boy" who may

develop into a great preacher. It depends on how willing he is to discipline himself with hard study hours.

G is a marvelous pastor. He knows he'll never be a scintillating preacher; yet his genuine, energetic, realistic love for people makes him one of the most sought-after men in his conference.

H is an ideal administrator. He's no slouch as a preacher or a pastor, but where he really shines is in getting other people working. Any church to which he is appointed will become an active, full-grown Methodist body with all of its boards, commissions, and committees functioning with purpose and satisfactory results.

So it goes. You may have wondered about helping influence youths to go into full-time Christian service. We all wonder from time to time about replacing ourselves. Questions crowd our minds as we constantly influence, one way or the other, the younger persons around us. For what they are worth, here are my "does and don'ts."

Don't Do These

1. It goes without elaboration that all sincere youth who think about a full-time Christian vocation are not necessarily qualified. God needs consecrated laymen. Do not take advantage of a temporary sense of vocation no matter how emotionally it is felt. Let time test it.

2. Why it is that the weaklings

sometimes use the church job as an escape from a life of hard work on a secular job, I'll never know; but this is very often the case. Do not encourage the sentimentalist, the emotionally upset, or those with low amounts of physical energy. Altruism of a sturdy vocational variety should never be equated with the smile of moral senility or physical lackadaisicalness.

3. Do not beg. God is at work 24 hours a day in infinite and eternal ways. We do not need to think the whole weight of any decision is on any given human being. Inner confusion of this sort usually ends up in some form of begging, no matter how cleverly disguised. Let God do the winning. We ought to influence with that dignity which comes from the strength of a positive witness.

4. Do not use any pressures except to identify the case with those mental and emotional powers God already has at work. Of course we need to use techniques for helping youth become conscious of God's call, conversations should be incisive and pointed. But there is never any excuse for pressures that make a youth feel guilty if he chooses another vocational direction.

Sometimes, when I have been embarrassed by another minister using undue pressure on a possible recruit for the ministry, I wonder whether his "force" approach is not an attempt to compensate for some lack in his own life.

5. Above all, do not try to play God. In the secret places of each person's reason for living are to be found the sources of correct decision-making for him. What I may think is God's will for someone else is often a product of my own wishful thinking or my desire for ego satisfactions for myself. Who is there among us who has a right to say to another: "Without any qualification, this is God's will for you" and thus insist that God will frown on any other choice?

God works in silent ways that are completely beyond us. We should trust him more, and our own conclusions less, especially when another person's life is involved.

Do These

1. Allow a decision for full-time Christian service to mature, even though it takes considerable time. Give the youth opportunities to test his direction in the laboratory of experience. Official board committee work, leadership in the Methodist Youth Fellowship, even help in corporate worship and pastoral visitation are ways of testing a given vocational inclination over against the facts of life. Make the church community a way of life in all of its relation to youth. This gives young people their best opportunity to see themselves at work in church vocations.

2. Keep standards high. Usually, only the honor student with a healthy personality balance should

be encouraged to consider full-time Christian service.

I have found that the more exacting one is, the greater the response on the part of the talented youth. Certainly when one comes to talk about choosing a church vocation, the minister should make sure of scholastic standing and leadership ability of the prospect. Sooner or later, I always ask for a physical examination and a good set of psychological tests with proper interpretation from a trained psychologist.

Why should local ministers encourage every Tom, Dick, and Mary, leaving the tough screening to the conference or mission or school boards? Great good can be done, if those who know the youth making the decision best do some weeding out at the very beginning.

3. I go so far as to say, by word or inference, "Refuse to enter a full-time Christian job unless you cannot keep from it." This is by way of pointing up the high standards and indicating that the basic, final decision is between the young person and God himself.

So long as there is the chance that a more effective contribution to the Kingdom could be made in a secular job, that should be considered first. Only when there is a clear

and certain understanding that the ministry is a vocational fulfillment above all others should one go into full-time church work.

4. Get the youth whose decision is fairly firm into working relation with the proper vocational board. Part of the decision making—and an important part—is to help him see his relation to the body politic with which there will be a life-long connection. Furthermore, there are so many good and necessary requirements nowadays that an early sense of relationship and easy ways of communicating with the right people and committees can be most helpful. This initial contact is the local pastor's moral responsibility.

5. Keep in touch. The early days, even with the best training, are ones of economic hardship and professional insecurity. The need to belong should be given the depth which comes only from continuing fellowship.

Be available and approachable for questions and friendship. Speak the word of encouragement. Write congratulations. Take time for a visit.

By these means we keep what we give away and find new richness pouring into our own lives from stalwarts who only yesterday were confused youths trying to make up their minds.

Change

*Strange doors open,
Known ones close;
The dahlia blooms*

*Near the withered rose:
Curiously our days are set
Betwixt adventure and regret.*

—GLADYS W. EKEBERG

SERMON STARTERS

For the Last Half of Kingdomtide

These seeds for preaching, based on texts selected for the season, are intended as stimulants to the preacher's mind and starting places for his own best sermons.

The Spirit Gives Life: Oct. 19. Text: 2 Cor. 3:6. Scripture: 1 Cor. 3:2-11.

A FEW YEARS ago, I was in Portland Methodist Church, Bristol, England. A retired minister told me about the church: how it was built after the New Room became too small to take care of the congregation.

During our conversation, he said, "This church is dying, but we endeavor to keep the traditions alive."

The church was in a thickly settled part of the city, and I thought how inconsistent with the spirit of Wesley. How could a church be dying in the midst of so many people? Then it occurred to me that it might be because they were concerned about traditions and had failed to keep pace with the spirit of the times.

Everywhere I went in England and other parts of Europe, I heard preachers saying that old methods were failing and that only in the churches where new methods were being tried was there life. In every church we have the "steadiers of the ark." But the old line program of preaching, Sunday school, and prayer meeting will not meet the needs of this new age.

At the Oxford conference in 1951, I heard Dr. W. E. Sangster say: "The question is, is Methodism alive, a light, and on the march?"

We revel in the traditions of our great church, but traditions are not enough. Methodism must keep alive the spirit of the new age in which it lives.

John Wesley broke with the traditions of his time. Who had ever heard of a layman preaching, of preachers going into the open fields to preach? But Wesley dared to do it.

For a good development of this theme, let the preacher turn to pages 302-303 of *The Interpreter's Bible*.
[more on page 60]

Our Protestant Faith: Oct. 26. Text:
Heb. 4:16. Scripture: Heb. 4:14-16.

THE WORD "Protestant" has a negative sound. It suggests a critical mood. But the genius of the Protestant movement is positive and creative. The Reformation was more than an incidental reaction against certain ecclesiastical abuses. It was a recovery of the vital aspects of the Christian Gospel.

Protestantism is not a new religion. It did not begin with Luther or Calvin; it began with the Gospel.

Men like Luther and Calvin protested against the evil customs and practices of the Roman church. These abuses are a matter of history. Luther and Calvin were Catholics appealing for reform within their own church.

We have a common faith with the Catholic church, up to a certain point, which makes it possible for each branch of the Church to join in the Apostles' Creed. We worship the same God. We believe in the same Christ. We are inspired by the same Holy Spirit. Together we believe in immortality.

But there are fundamental differences: 1. Luther came to the conclusion that a man is justified by faith; that his salvation is not dependent upon rites, forms, sacraments; that no priest need stand between him and his Father.

2. Protestantism holds that the Scriptures provide the decisive norm of spiritual authority. Protestants have always held to the su-

SPECIAL DAYS



Oct. 19-26—United Nations Week

Oct. 31—Reformation Day

Nov. 1—All Saints Day

Nov. 9—World Peace Sunday

Nov. 27—Thanksgiving Day

preme authority of the Book. Protestants make their appeal not to the Church or priest or Pope, but to the Word of God as found in the Old and New Testaments.

3. Protestantism stresses the importance of religious freedom. All Protestants resist coercion. Protestantism believes in a free church that will not tolerate dictation from the state.

Protestantism believes in the universal priesthood of believers. This means that man is not dependent upon any human authority or any human institution. Man, because of his infinite worth and because he is a son of God, has direct access to his Father. He has the right of private judgment. The Roman church is not willing to grant to the individual the right of private judgment in religion.

Protestantism insists upon the directness and immediacy of man's relation to God. This is in direct contrast with the Roman view that the priest and the theologian are the guardians of truth and the directors of conscience. Protestantism, therefore, points to a simple, personal act of trust. Our fathers named it "justification by faith."

Victorious Living: Nov. 2. Text: Rom. 8:37. Scripture: Rom. 8:31-39.

PERHAPS no generation has been more concerned about childhood than our own. I would not minimize this concern. A Roman priest said many years ago that, if the Church had the child until it was seven, it matters not what happens to him afterward. Some have said that it matters little what happens to a boy after he is 12, give him a good beginning and it assures him against a bad ending.

This is only a half truth. A dangerous doctrine is that life's problems are practically solved, if the child has a good start. We know persons who had a fine beginning. They were promising, rose to positions of distinguished trust, then on the crest of their careers went all to pieces.

The dangers of mid-passage are sheer inertia, self-complacency, loss of idealism and religious faith. Thank God, there is the possibility of reversing our course.

One writer has said: "Many a man is like a well-pitched ball which has started with such apparent lack of promise that the spectators are preparing to cry, 'wild ball.' When suddenly it straightens out and crosses the center of the plate."

This power of recovery is one of the central messages of religion. Example: Harold Bagbie's "Twice Born Men."

Secrets of seeing life through to a

great conclusion: Make the most of life where you are. Do not expect life to be easy. Do not be afraid. Remember that "in everything God works for good with those who love him . . ." Remember that success or failure is always dependent upon the inner person.

But above all: "To win over the world, a man must get hold of some power in his inward or spiritual life which will never let him down. Material things fail; riches tarnish; ambitions decay into disillusionment; but inner spiritual power renews itself from deep springs of unlimited supply" (N. V. Peale).

Where Do We Go From Here? Nov. 9. Text: John 14:1-3. Scripture: Rom. 7:9-17.

ONE of the most powerful principles and ardent desires of the human life is for a continued existence. This desire is based on love for life. We abhor the thought of an empty nothingness beyond the grave.

It is difficult to know exactly what Jesus taught and believed about the future life, except that he spoke of it as a fact. Weatherhead calls attention to Jesus' use of the words "Hades," "Sheol," and "Abraham's bosom" as simply carrying the meaning of the abode of the spirits after death without connoting either pain or pleasure.

Certain untenable views ought to be discarded:

1. That death is always a tragedy.
2. That death is a penalty placed

upon us by the federal head of the race.

3. That we will have physical bodies. (1 Cor. 15:44-50).

4. That heaven is a physical place with streets of gold and an everlasting concert.

What will it be like?

We do not know. Somehow we believe that the real person goes on living. The real person is invisible, intangible. As God fitted us out in a body adaptable to the physical environment; so he will fit us out in bodies adaptable to a spiritual environment. A mystery? Yes; but life here is a mystery.

Whatever it is like, our hope is in God. We can trust him.

Appreciation of Others: Nov. 16. Text: Phil. 1:5. Scripture: Phil. 1:3-11.

FOR VERY VALUABLE help on this sermon, study the exposition in *The Interpreter's Bible*.

1. Every person likes to be appreciated. He may not have done much that is worth while and he may have many failings; but a word of appreciation will help in what he is trying to be and do.

2. A word of appreciation will encourage a person to do his best.

3. Expressing appreciation carries with it a sense of partnership. We are in this thing together.

4. Appreciation identifies one individual with the other. He realizes his own failures and his own need for forgiveness.

Appreciation is born of love and understanding. My janitor had a

bad day and did his work shabbily. I was prone to give him a talking; but then I learned that his wife was scheduled to have surgery for a malignancy. When we understand, we can express appreciation and perhaps say to him, "Just do the necessary things and take off early."

Think of the volunteer workers in the church. An occasional note from the pastor expressing appreciation for their work would be rewarding. We should take note of special services or deeds of others. Be simple and sincere.

Our National Thanksgiving: Nov. 23. Text: 2 Cor. 9:11. Scripture: 2 Cor. 9:6-11.

GENUINE THANKSGIVING always implies that God has done something for us. Jewish festivals of thanksgiving implied that God intervened on their behalf. The prayer of thanksgiving by Columbus and his crew, when they landed on American soil, was an acknowledgment of God's intervention.

The Pilgrims' day of thanksgiving had the same implication. Our national Thanksgiving implies acknowledgment of God's intervention in the affairs of men. It implies that we are living under a Christian government. We are not a pagan people. This is a day in which our government calls us to prayer, but without the trappings of the secret police or the iron hand of a dictator.

The government depends upon the voluntary support of churches to implement its request. But here

is our government saying that, as leaders of the nation, they believe that God *is* and that he is active in history. This has been one of the basic principles in our national life.

Our Thanksgiving implies that we have faith in the future; faith in the final triumph of righteousness in the world. If all good things are in the past, the present bad, and the future promising only that things will be worse, then of all men we are most miserable. If the golden age of civilization belongs to the history of other years, then we have no foundation for gratitude and our Thanksgiving is but a mockery.

Only as we look forward with hope and faith in the future is a full measure of gratitude possible.

The Friend of Sinners: Nov. 30. Text: Luke 15:1-2. Scripture. Matt. 9:9-13.

JESUS is speaking to people whose lives are filled with failure. They crowd about him like hungry men crashing the bread line. It is a sight that should have brought joy, but not so with the Scribes and Pharisees. They are indignant and spit out a criticism that became a great compliment to Jesus: "This man receives sinners . . ."

What is God's attitude toward the lost? The mission of Jesus' life was to answer this question. "God so loved . . . that he gave." This is the central message of the Bible, the heart of the Gospel, the revelation of the eternal character of God, the glory of Christianity, and one su-

preme cause that challenges the Christian forces of the world.

When Jesus summed up his mission, he said: "The Son of man came to seek and to save the lost." When he was here, he made his appeal to all sorts of men. The mass of the people heard him gladly. Little children, the outcast, the scholarly graybeards—all were attracted to him.

He seeks us before we seek him. He stands at the door and knocks. He never enters where he is not welcome.

"The friend of sinners"—What a compliment! The world had plenty of "saviors" for the fit, but Jesus was Saviour for the unfit. He dared to break all social customs to talk to a Samaritan woman. A woman of the streets washed his feet with her tears and dried them with the tresses of her hair, and Jesus accepted her offering and sent her away to lead a new life. A fee-grabbing tax collector unexpectedly found himself a host to Jesus.

Jesus is still knocking at the door of every broken life. I am working with a man who has made a mess of his life. He has toyed with an evil habit until it has got the best of him. He has no inner reserves. Christ is knocking at his door through his own wretchedness. I am quite sure that there is no hope for him unless he fully opens the door to Christ. Christ is the friend of sinners. That makes him my friend.

*What value have
weekday church schools in our
church-state democracy?*

LAST SPRING, when our weekday church-school classes ended at Dayton, Ohio, the boys and girls themselves did the evaluating. They came forward with such statements as these:

"I always love Fridays—that's the day we have our weekday church school. I love everything we do there."

"The year we had weekday church school was the happiest year of my life."

"I like weekday church school and, instead of once a week, I wish we had it all day long."

"I feel like weekday church school is good for me; because my father works on Sunday, and I never went to church before. When I do get to church now, I will remember what you taught us about God and Jesus."

"Not long ago, I never prayed before. Now I pray sometimes before I go to bed or get up."

"I've learned a lot of things about the Bible. We don't have a Bible at home."

*Miss Florence Martin is director of
weekday church schools, Church
Federation of Greater Dayton, Ohio.*

*Class members of this
weekday church school
using pictures of Jesus.*



TEACHING RELIGION

These young actors learn the Bible by dramatizing





Photo by Bob Doty

WEEKDAYS

By FLORENCE MARTIN

dramming its stories.

Photo by Rollyn Puterbaugh



"Weekday church school means much to me because of the worship time."

"It's more fun than a picnic. I like playing Hebrews better than 'westerns.'"

"I have learned a lot. Ever since I have been in it, my mother and father and my sister and I have been going to church."

To help children live the great, basic, Christian teachings every day is our goal. Our purpose is to guide them in living abundant Christian lives by making religion an integrating force in everyday experiences. It is our unique opportunity to expand and enrich the Christian education and experiences of those children who are a part of the Church and those who do not have an active fellowship in the Church, as well as to interpret their everyday experiences religiously.

Our goals are the eight objectives of Christian education, as they can be carried out in connection with the public schools. Thus, we guide pupils in their growing relationships with God, Jesus, the Church, the Bible, others, and their own best self.

At Dayton, where the weekday program is the major project of the Church Federation, the schools grew out of a need for more time for Christian education. Sunday classes in the churches were far from sufficient; so, we developed a plan for time released from the public-school program. Our classes meet

one hour each week. There is a staggered schedule of 300 classes throughout the school week for 9,000 boys and girls. We hire full-time, professional teachers and live up to the requirements of public education as well as the standards of Christian education. Our curriculum is the "Co-operative Weekday Church School" series.

Staff meetings are held weekly by the full-time director. A two-week planning conference meets each year, and a one-week evaluation conference closes the year. In the Church Federation headquarters we have varied library facilities which include books, pictures, curios, audio-visuals, costumes, and so on. For classes, we use the church nearest the public school where the children have their regular classes, providing the church meets both public and church-school standards. The staff has one-half day weekly on school time for house visitation and community contacts.

The weekday program is directed by the department of Christian education of the Church Federation and is supervised by a committee that includes representatives of the churches, parents, and community agencies. There are subcommittees on personnel and curriculum promotion and extension, finance, strategy, inter-faith and P-TA relations, and housing.

H. L. Boda, assistant superintendent of curriculum and instruction in the Dayton schools, lists five

values in this weekday program:

"1. The weekday religious education program can provide religious instruction and experiences, including worship, on a sound educational basis without violating the principle of separation of church and state.

"2. While weekday religious education adds to and extends the Sunday experience, it also recognizes that religion is a weekday experience of concern along with school work, play, and other weekday activities.

"3. Home life is enriched through personal contacts of weekday religious education staff members and through the direct and indirect interpretation by children of the religious experience and concepts resulting from their participation in weekday classes.

"4. Many children and their parents become related to the Church and the church school through the weekday plan. Some children attending come from homes that are not affiliated with a church.

"5. The initiation, operation, and financing of a weekday religious education program is often one of the most effective means of developing a broader ecumenical movement among the churches of a community."

It is an interracial and, often, an international religious experience building interfaith understanding. It has been called "the spirit of ecumenicity in a community." It sup-

plements and complements the work of the Sunday church school and vacation church school. It has often raised the standards of Christian education in the Church, with its workers guiding the leadership of the other church schools. It has helped public schools to face up to their part in guiding pupils religiously.

Weekday religious education symbolizes the relevance of religion to all of life. It reaches the unchurched child and often his family, as no other church agency. It is an equality of religious experience for all, no matter in what part of the community they live.

The churches where our classes are housed consider this their through-the-week, neighborhood, interdenominational program; and so list it on their weekly church bulletins and calendars. They also report it on annual denominational reports as part of their total work.

Recently we gave recognition to our former pupils, who are now active church workers in the community. We found a number who have been selected delegates to the Church Federation assembly. These alumni have now organized to help today's program.

One minister says: "My gratitude goes to you for the training I received at South Park Methodist Church; for it has been persons like you and your husband that have trained and encouraged me in my ministry."

Says another, "The weekday church school offers to parents an educational opportunity to give their children the background essential for a Christian philosophy of life. Weekday religious education is the best type of formal Christian education given to the child in his earlier years."

One Sunday-school teacher tells us that she entered the life and leadership school, because weekday church-school classes prepared her pupils better than she was.

We try to combat juvenile delinquency by working with other groups on the problems leading to parent and child delinquency. We encourage our pupils and their families to purchase and use Christian family literature and daily worship guides. We sell more than 5,000 "Thoughts of God for Boys and Girls" (individual and family worship) books yearly. We strive to build a Christian philosophy of life that will help children develop a firm faith.

A Methodist child in a small church, now active in church services of varied kinds, said at our 25th anniversary, "The weekday church-school class was the first *interesting, active, understandable religion*, I knew."

At the 35th anniversary last year, she said, "The weekday church school is of the Church, for the Church, by the Church. It should be for all children," on weekdays as well as Sundays.

THE SERMON CLINIC

Dare we go higher . . . unless we go deeper?

1. WHAT do we as Christians have to say in the face of rockets, satellites and the like? How are we to answer this question the scientist puts to us? What are we going to say to the woman who is frightened by the thought of a dog circling the earth.

2. I believe that our answers must come in terms of another question—Do we dare go higher unless we go deeper?

3. Let us begin to go deeper by examining our faith in God, for a deeper knowledge of him prepares us to receive a wider knowledge of the world. And let us examine our knowledge of him in terms of religion, not of science.

4. The first point about God in the Bible is that he is Creator. He was from the beginning, and everything else that was brought into existence came about by his action. He brought into being the earth, and all that inhabits the earth. He

This message was preached shortly before Christmas to the congregation of a church of about 200 members. The preacher, a conference member and a seminary graduate, has served there for two years.

We invite ministers to send us their sermons for appraisal in these columns. Sermon abstracts will be printed without names of the preachers. But comments and criticisms by teachers of homiletics and other specialists in preaching will be identified.

Usually, these will be digests of sermons, not the full texts. But we trust that this will be helpful in making Methodist ministers, long known as good preachers, into better ones.—Editors.

created man in his own image.

5. These are statements of a belief in God. There is no way of proving them scientifically, but science has never discovered anything to disprove them either.

6. The writers of Genesis wrote down these beliefs out of their own personal experiences with the Cre-

ator. As he inspired them and dealt with them, they began to understand much about him. Theirs is a fundamental experience of all the biblical writers, for everywhere God is called the Creator.

7. On the threshold of the rocket age, we cannot say definitely whether there is life on other planets, but we can say that if there is life, it was created by God. The same God who created man in his image and placed him upon this earth was the giver of whatever life exists elsewhere.

8. It is at this point that Albert Schweitzer's doctrine of "the reverence of life" can say much to us. We must be reverent before whatever discoveries of new life we find. Just as the life that God has created on this earth is sacred because it comes from his hand, so also will any other form of life we meet. Here is where we are in for a thrill, in seeing what God has done around the rest of the universe.

9. Besides a deeper knowledge of God the Creator, we need a deeper knowledge of him as Father. Here we are helped greatly by his Son. Through his every word and action he shows us that God is Father and we are all his children.

10. Jesus reminds us to avoid being anxious, and to trust, for the heavenly Father knows what we have need of. He cares for us individually, and as groups, even nations, of people. He watches out for the well-being of his children.

Maltbie D. Babcock puts this well in the hymn: "This is my Father's world."

This doesn't mean that we can just sit back in our faith and say, "Let the Russians shoot off all the rockets they can. We don't care how far they get ahead of us." It does mean that God is the Ruler yet, but we must also consider what man's part is. This is especially true for men living in a free United States.

11. Man is made in the image of God. Because of this fact, we can co-operate with him, we can be co-creators with him. But, because we are made in his image, we know that we cannot do it by ourselves. The Communists in their arrogance forget or ignore the fact that the only reason they can be creators at all is because they are made in the image of God.

12. In emphasizing the idea that we have been given the power of creativity, I think it is very necessary for the United States and the free world to practice this gift, and to practice it fully. We who are living in a world where there are two opposite philosophies, and many of those who have not decided between them are going to make their decision on the basis of what they produce. If we, as a free nation, cannot be as creative in every sphere as another nation that holds an opposite philosophy, we are in danger.

13. Even in our talk and work in seeking to travel to the moon, we

are not only to respond to him as Creator, but also as Father. We are not only to use our powers of creativity; we are to use our moral sensitivity, especially as we confront the possibility of using space on other planets.

14. I remember a cartoon that showed three cavemen. Two were standing off to one side whispering, while the other was playing with some fire that must have been newly discovered. "But won't this destroy the world?" one of the two onlookers was saying, just as we say when we confront the marvels of science. But God, in creating us in his own image, has given us the power of moral responsibility. This is a check or guide to our power of creativity. If the nations of the free world will pool their resources and research, the power of moral restraint should make a valuable witness to the world.

15. Today our scientists are more and more saying that we must follow the Russians in teaching our children and young people more science. We do need better education in this area, but we dare not go too far in the direction of science and technology at the expense of the humanities. We ought not let the Russians call the tune.

Our obligation is to make better persons—men and women who are able to lead more creative and morally responsible lives.

16. Only in this way will we exact the best influence on the rest of

the world. We must keep up to the production of the Communist's science, but unless we stay far out in front in the production of free, creative, moral men and women, we will not influence the future of the world as we should. In our quest for better manipulation of the inanimate elements of the earth, let us not forget our training of those beings created in the image of God. This is where our responsibility lies.

17. This is the kind of depth we need to find as we prepare to go higher and higher above the earth. It is imperative that we reach the core of our knowledge of God as Creator and Father, and that we understand our own status as human beings made in his image.

18. Almost 2,000 years ago, men saw another manifestation of light in the universe which caused some wondering and talking. The star of Bethlehem was placed there by the Creator God, and it told a wondrous story to those who realized its meaning. The important thing was not the star but what and whom it proclaimed.

19. Through God's son we begin to understand God and ourselves. For God is to be revealed and known as heavenly Father in the life of men. Here it is that he confronts us once and for all with what we are to be. We are to be disciples of this Jesus of Nazareth who leads us to be responsible to the call of God.

20. This is still of utmost impor-

NEW CHRISTIAN ADVOCATE

tance. As we consider sputniks rocketing across our horizon, let us consider what it tells us about God and man. As we consider God and the man he has created, we should react with humility, confidence, and dedication. We recognize our specific responsibility as his children. As men prepare to go higher into the regions of space, let us make sure that they also go deeper into the truth about God and man.

COMMENTS

By G. RAY JORDAN, *professor of preaching, Candler School of Theology, Emory University, Ga.*

THIS SERMON is relevant to life, but the opening sentence (1) is not nearly as well phrased as the topic. Why not begin with the third sentence in the first paragraph? This change would underscore life-situation emphasis.

Answers to the question raised may be given in terms of another question, but it must be more than the "belief" (2) of the preacher. It must be the Word of God. Without being dogmatic, the preacher can speak with far more authority.

It would be preferable to begin the third paragraph (3) without announcing exactly what will be done. There are several ways of changing this that might be advantageous, for example: "All of us may well examine our faith in God, for a deeper understanding of him makes it possible for us to gain a more

complete knowledge of our world."

Why not say (4): "At the very beginning the Bible reminds us that God is Creator"? Or, it might be stated this way: "The really vital truth is that God is Creator." This type of approach helps avoid the "lecture" emphasis.

The last two sentences of this paragraph (4) are quite properly put in the form of affirmation. Certainly many of us are grateful for this biblical interpretation! But, why not admit this is our "faith"—or make it quite plain that the Bible "teaches" or "emphasizes" this? By following this method, the preacher might avoid the adverse criticism of some who would more happily accept this affirmation, after considering it as a possible personal creed.

In the next paragraph (5) the preacher avoids the tendency to "assume." This is much better!

Now (6) he directs the hearer's attention to the biblical record and the specific statement that emphasizes the event and quality of experience. This is preaching! Since the words "writer" and "wrote" are too close together, why not say "stated" or "recorded"?

Reading the first sentence (7) aloud shows the need of more effective transition. Here is a suggestion: "So, now, can we say that the same Creator is responsible for life wherever we may find it?"

The reference to Albert Schweitzer (8) is vital and significant, but since "persons" and not even "doc-

trines" say, it would be well to rephrase this sentence like this: "It is at this point the doctrine of the reverence of life becomes so relevant." But if the idea is to stress the virility of the doctrine, rather the preacher could well use the adjective "vital" rather than "relevant."

In paragraph (8) the emphasis is stimulating. The theology is thoroughly New Testament in character and purpose. The preacher does well to emphasize the verb *thrill*, instead of *dread* or *fear*.

In (9), which is both relevant and helpful, the preacher may want to improve the emphasis. For instance: "We really *understand* that he is *Creator* to the degree that we *respond* to him as *Father*."

At the beginning of the next paragraph (10), a better transition would help: Maybe: "That is why he insists we are to trust God."

Here is one idea of how to move from (10) to (11) more smoothly: "Whether we live in the United States—or anywhere else—we belong to God. He made us."

Why say, "I think" (12)? Would it not be definitely preferable to express genuine faith, without minimizing it by making it the opinion of one person? Suppose some hearer says, "But I think differently!" The last part of this paragraph is not clear.

The emphasis in (13) is excellent and on solid moral and spiritual foundation!

An effective transition for the be-

ginning of the next paragraph (14) could be: "A cartoon suggests this vital principle." The word of reference would then be "this." Thus, we have an example of how easy it is frequently to use effective transition by using even one word that points both "backward" and "forward."

Again, the next paragraph (15) needs transition. Since it is not difficult to handle, consider one possibility: "The insistence of our scientists that we must follow the Russians in teaching our children is important. But, we dare not go too far in the direction of science and technology at the expense of other values."

The next idea (17) would be strengthened by deleting the word "status" and using a stronger—and more descriptive—term, such as "responsibility" or "privilege."

Paragraph (19) would help the sermon more if the preacher would continue to use the pattern of going deeper—in *truth*, in *experience*, in *understanding*, in *love*, and so on.

Manifestly, it is not in order to exhort now (20). The preacher has been dealing with qualities, and characteristics, that is, with truth of an eternal nature. Let us have it on this plane, and *in the area of the imperative*.

The preacher may want to consider in this closing paragraph some such statements as these: "Choose ye this day!" "What we decide *now* determines *today* and *tomorrow*!"



By DOROTHY E. LITZ

I'm Secretary

to a Preacher-Boss

MORE AND MORE churches, not only in the larger cities but in growing suburban communities, are coming to see that a full church program requires more than one church secretary. Private secretaries for ministers, usually thought of as privileges of the higher echelons in business and the professions, are no longer luxuries, even when the church budget is strained. From both observation and experience, I say many churches need a second secretary.

It takes more than stenography to make a church secretary; but consider that important commodity—the minister's mail. Unlike most business letters, these run the gamut from warning the property committee of the need for new flooring in the south room of the old wing to unfolding problems of the deepest personal nature. Needless to say, it takes tact to handle church committees and a sympathetic understanding of human nature to help other

people with their problems and the utmost finesse to deal with sensitive people in a church community where everybody is boss. A private secretary does not provide a way out of all these perplexities; but she does offer a second head, two of which are still better than one.

The minister's secretary seeks to shield a busy man from unnecessary interruptions. He must fight continually for study time. Many people who telephone him or "just drop in" have routine questions that can be answered by a secretary. Others merely want to be heard.

Stopping in the middle of transcribing to listen to some retired church member tell about his achievements in years gone by, or to sympathize over the telephone with some lonely widow's multiplied ills, may throw a secretary's schedule out of line; but all that is part of her job. It promotes good public relations and, if handled properly, convinces the caller of the pastor's genuine interest, all the while conserving his valuable time.

This winnowing task, which a capable and conscientious secretary

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can do so well, permits the pastor to give more time personally to the people he can help most. Although keeping abreast of his schedule is difficult because he must often make appointments when he is away from his desk, it is a great time-saving element for him, if his secretary can schedule his appointments without always checking each one personally with him in advance.

One of the most enjoyable privileges of a minister's secretary is helping him evaluate his work. In this, she enters the fields of literature and philosophy and she may even do some theologizing as she makes appraisals.

Whether it be a Monday morning post-mortem over Sunday's sermon or an evaluation of next week's sermon idea, she can be of inestimable help to her preacher-boss. She need not feel timid about venturing into fields beyond her training; for even her ignorance may prove an asset as he seeks to make complicated matters plain for others like her. The secretary who seeks to perform this service will reap untold benefit for herself. She will learn much if she is alert.

She may do something else—and it is a kind of extracurricular service—she may glean useful sermon material from her personal reading of books and magazines.

Most ministers rely heavily upon pointed illustrations—humorous or otherwise—to clarify or accentuate ideas. These are the “windows” in

sermons and addresses. No matter how rapidly a minister reads, he does not have enough hours in the day to collect all the illustrations and materials he can use. His secretary can help greatly—especially if he plans for the whole year and she is familiar with the titles in advance.

A secretary who has the forethought to jot down, cut out, or condense interesting data *and* can develop a workable filing system for this information will put her preacher-boss way ahead in homiletics. This is how “the woman behind the man behind the pulpit” can practice giving her alms in secret and feel amply repaid, when favorable comments result from a sermon she has helped develop or an idea she has suggested.

A thoughtful secretary can arrange daily visiting lists so that the minister can visit, along with the sick and aged, at least one or two well-adjusted families. Constant calling on depressing cases, with no diversion, is a strain on the nervous system that can be avoided with a little secretarial imagination.

These are the *special* ways a private secretary can serve a minister. Along with them should be added the usual personal services all secretaries become adept in rendering; the little things that vary between employers, but all work toward a less harassed boss—coffee or aspirin for headaches and sympathy or laughter at his jokes and when his spirits are low.

By HAROLD EHRENSPERGER
and NELLE SLATER



Write Your Own Church Drama

*These principles can help
in writing the church play.*

A GROUP of adults wanted a pageant-play to celebrate the 100th anniversary of their church; the young people wanted a play to be used as an evening program for Race Relations Sunday; the women of the church wanted to use drama to make effective their thank offering appeal.

Almost everyone in the church was eager to use drama to make vivid the work in which they were

most interested. But where were the plays? Appeals to boards and agencies brought few suggestions that seemed satisfactory, and a search of catalogues resulted in confusion. Each group wanted a specific subject treated in dramatic form. What was the solution?

Plays on race relations, for instance, were either too unrelated to the local scene or they seemed extreme, filled with frightening portents. Yet the young people knew of a situation which was not remote from their own experience. It had to do with a Jewish boy and a fraternal group at the high school. Because of their innate sense of rightness, the young people were aware of the problem, and they wished to bring the Christian ethic to bear on it.

Discussion seemed too much the

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same old thing, and "it never got any place." Plays, they felt, do *get* some place. Yet the plays suggested to them were melodramatic and far-fetched. There was no other course but to write their own play. But they were faced with the problems of how to go about bringing a play into being.

As a group approaches writing, they should know that a play has certain basic forms that must be kept in mind. A play is action; it is something happening. This means that, either through mental or physical movement, usually both, the audience feels that a personified problem is *in action*, that it moves, that something is going on.

The episode at the high school, for example, may have been the climax of many actions that preceded it. Or, it may have been that the incident awakened those who have a Christian conscience; so that they decided on a course of action that resulted in the drama's climax.

The substance of any play is built upon an action situation where there is conflict and tension. The actors and characters "play" their parts in the tensions of the story or plot that is emotionally interesting and appealing.

These tensions need to be real and personal. Tensions may be humorous, to be sure, and comedies have the same structure as tragedies. Tragedies are merely the tensions-situations in which the evil or destructive force comes out on top.

The situation in the high school that had attracted the attention of the young people was immediate and personal. Plays do not treat problems in general—or generalities, for that matter—unless they are made specific in particular situations and with particular persons. Peace, racial harmony, and, still more, general goodness, cannot be treated dramatically except through individual examples.

A play is a life situation that takes its form at the moment a tension or conflict is highlighted by the characters involved in the action. A play continues until the specific tension is resolved to the satisfaction of the writer and ultimately to the satisfaction of those who participate in the play as audience or congregation.

True, problems are not settled. They are merely personified and dealt with until, at a climax moment, they seem more likely to be worked out or settled, at least temporarily.

Drama in the play form has been and can continue to be an effective means of communicating the Christian gospel. One of the poles of tension in our world, both in history and in the contemporary scene, is the Christian ethic. To seek and bring to light this ethic in life situations would undoubtedly cause the tension or conflict for a good play.

Remember that tensions are not impersonal things. The situation at the high school, to refer to it

again, was not impersonal. Ideas were embodied in individuals. Youth felt their Christian commitment; the protest had to be brought to bear on the situation through themselves. Two opposing forces were at work. To resolve this immediate conflict was the purpose of the play.

IF YOUR church has a personal situation and the Christian ethic the members wish to bring to bear upon it, then they can begin to write a play. The first two necessary ingredients are present.

Among the group of persons who are to write the script, there should be a leader who knows something about dramatic values and how these might be shaped into a play.

In many congregations there are persons who read and attend plays and sense their movement. Perhaps a citizen in the community who has participated in the development of community theater work would like to help. The youth might seek and gain the assistance of their high-school drama teacher. A leader is necessary, if the writing group is to have the discipline of creative work and accomplishment.

The process of play development by the group can be one of real educational and religious growth for those participating in the experience. At the first meeting, if the persons do not know each other, it will be profitable to spend some

time getting acquainted. Next, the play writers will have to immerse themselves in the play's situation. One whole session should be given over to the discussion of the situation, looking at the problem from the viewpoint of everyone concerned with it. This is a project of looking through the eyes of the other fellow.

In the case of the Jewish boy, the problem must be seen through the experience of those who would bar him from participation in a group because of his religious or ethnic origin, as well as from the point of view of those who are indignant because his fundamental rights have been denied him. Writers must know the antecedents of a situation before they begin to work out the development; so that the action rises to a climax and there is at least a temporary resolution of the situation.

A play is always articulate through characters or people. People are the persons in a play. They are the cause of the tensions and they, or the conditions they make, are the cause of the resolution. So, writers must understand the play's characters. They must know the minutest detail of the personalities. They must know how the people in the play got the way they are. The writers must go walking and talking with these characters. They must have the semblance of reality.

In the early session together, the writers may find that reading sev-

eral simple one-act plays and discussing them from the technical points of view enumerated in this article will be more helpful than studying books on dramatic techniques. The National Council of Churches publication, *Plays for the Church*, contains a list of plays that can be read and studied. (Order at 50¢ a copy from 120 E. 23rd St., New York 10, N.Y.)

Remember the primary need for action. Long speeches are barriers to action unless an audience can follow them with mental aliveness. Most people prefer shorter dialogue; so that they can "keep up" and stay alive to what is going on.

Dialogue is a fundamental aspect of a play. It is what the characters say to each other. It is manipulated conversation: manipulated because it is always condensed, pointed conversation; reworked so that it is directed to certain specific ends. It never rambles, because there isn't time for rambling. Nor does it jump from idea to idea, as most conversation does.

The action of the play will move with the aid of dialogue from the beginning, which is the place the writers select to take hold of the tension or conflict, to a climax, which is the heightened moment when the tension breaks and is resolved, at least for the time being. The beginning of the situation, through to the resolution of the tensions, constitutes the frame of reference of the play. The writers' problem is to dis-

cover how the situation can be worked out through the characters as they move in and out of action.

After the writing group has sensed the background and the character, and worked out a dramatic progression, a smaller committee may be necessary to get the actual script writing done. The script should come back to the group for constructive criticism. Part reading of the script will help eliminate awkward sentences and correct uncharacteristic dialogue. A walking rehearsal, by which is meant a walking through the parts with a reading of the script, is another means which can be used to perfect action and dialogue.

After the play has taken shape, it can be submitted to someone outside the group who knows dramatic form. Objective criticism can assist in evaluation of the script's success in achieving its message.

Do not confuse writing a play with the popular "role playing." "Discussion plays" are still another thing, although all plays may provoke discussion. If groups wish to use role-playing techniques, they should consult the Adult Education Association Leadership Pamphlet #6 (35 cents a copy) obtainable from the Association's office at 743 N. Wabash Ave., Chicago 11, Ill. If discussion plays are wanted, those of Nora Stirling are excellent. They can be obtained from the National Association for Mental Health, 10 Columbus Circle, New York City.

'Willie Gill' Left His Mark

By FLOYD MULKEY

*Like the skylark,
William Quayle sprang
"from the furrow of a field."*



Bishop Quayle

ONE OF MY best memories is a commencement address given at Baker University by its most famous alumnus. His theme was "The Call of the Infinite." And as Bishop William A. Quayle poured out beautiful, meaningful words, the infinite became finite for me, and the far-off came close. I was only a freshman, but it made an unforgettable impression.

Baker and Baldwin have many monuments to the man whom Merton S. Rice, a devoted disciple, called "the skylark of Methodism." His rare collection of Bibles is now housed in Case Library [See "Bishop Quayle's Bibles, by Shelton McKean, January, page 67]. The Quayle tomb is a shrine for pilgrims from all parts of Methodism. It bears a phrase from First Thessa-

lonians, selected by the dying bishop as the central impulse of his ministry.

William Alfred Quayle was born on June 25, 1860, at Parkville, Mo., the son of parents from the Isle of Man. His father and mother were apparently in the gold rush that pushed on to Colorado, but his mother died soon afterward. She was buried in an unmarked grave. Throughout his life William Alfred sought it, without success.

Young Will's boyhood was in the home of an uncle, a Methodist preacher named Edward Gill. The boy, who was known for a time as Willie Gill, became a lover of books.

He found an almanac and practically memorized it; he pored over the family Bible; and with his own pennies he bought a book of Shakespeare's writings. He took his precious book with him to the field; he admitted that Shakespeare wasn't

Floyd Mulkey is a Methodist local preacher as well as a writer.

good for the corn, but it was good for Willie Gill.

Another honored book was the dictionary. When he was converted one stormy night in a schoolhouse, he bowed his head in the dictionary, which he used as an altar.

Willie Gill also loved nature. He made friends with everything in the out-of-doors. Sometimes he stopped plowing in mid-field to watch a cloud burn low like a ship afire. Everywhere he saw the beauty and wonder of nature and beyond it the artist hand of God.

Eventually, the elder Quayle settled on a farm near Auburn, Kan., where he could be with his son, who always spoke reverently and eloquently of his father. "The heavenly country was to him no continent of clouds, but the sure terra firma of the soul."

At the age of 14, Willie Gill entered the preparatory school of Baker University. It was a year of grasshoppers, and the college was on the verge of closing. The young student had to drop out of school after only a year. He did leave his mark at the college—the knife-carving of "Willie Gill" on a window sill of "Old Castle"—an art form revealed only recently when this first college building in Kansas was remodeled to serve as a museum.

He returned to Baker in 1880. During his last two years, he served as tutor in Greek. He was graduated, in 1885, under his true name, William Alfred Quayle. He then

became adjunct professor of ancient languages at the college. In 1886, he married the daughter of Dr. Werter R. Davis, Baker's first president. Soon he went to Osage City, where he served a brief pastorate. Here he did his first preaching and here many years later he preached his last sermon.

In 1887, he returned to Baker as professor of Greek and vice-president. Three years later, at the age of 30, he became president. The college flourished under his leadership.

In 1894, he resigned from the college presidency to become pastor of Independence Avenue Methodist Church at Kansas City, Mo. Three years later he went to the Meridian Street Church, Indianapolis, Ind.; but, in 1900, he returned to Kansas City to Grand Avenue Church. His last pastorate was at the St. James Church, Chicago, from which he was elected to the episcopacy. He served as bishop 1908-24. He died on Mar. 9, 1925, at Baldwin, Kan., near his beloved Baker University.

QUAYLE was a genius with many interests. He had an amazing ability to read and write books. Once during the meeting of the St. Louis Annual Conference, over which he was presiding, he read Albert Beveridge's *Life of John Marshall* (Houghton-Mifflin, now 2 vols., set, \$17.50) in four heavy volumes. He borrowed the set on Tuesday and returned it to the

owner on the following Monday morning. He is reported to have read a book a day.

In 1897, he published his own first book, *The Poet's Poet, and Other Essays* (out of print). Thereafter he published almost a book a year, 22 in all, including literary criticism, poetry, nature books, sermons, and prayers. Perhaps his books on nature, *In God's Out-of-doors* and *With Earth and Sky* (now out of print) were his best writing.

He was also a famed collector of books. He sought rare bindings and first editions. But the most notable collection was his 210 Bibles, some very early and rare. [See January, 1958, issue, page 67.] During his last years, great universities and institutions begged for these books; but he left them all to Baker.

His love of nature was obvious in everything he said and wrote. He saw beauty in every object and heard music in every soul. He even sensed the wonder of a mudhole.

Once he had to wait three hours for a train connection in a country town. He walked down the railroad tracks, and, as his train approached, he concluded his little tour.

"I have had a journey in the land of dreams, so fair they were," he said. "I have walked down a five-mile stretch of railroad, and it has been as if I had wandered inland across the hills to God."

He admitted that he was not a naturalist; he wrote as a lover and he wanted to help others fall in love

with God's garden and with the Gardener himself.

He had unusual gifts as an orator. Dr. Rice describes him: "There was a glow on his impressive face, and a song in his fine intonation, and a rhythm in his phraseology, and an avalanche in his vocabulary, and a pathos in his voice, and a conviction in his manner, and a compulsion in his thought that were irresistible." He drew allusions from the great literary classics; he described the beauties and wonders of nature; and he made the commonplace glow with meaning.

His book, *The Pastor-Preacher* (out of print), has many touches of autobiography. He defined effective preaching as "the art of bringing men into the mood of God and keeping them there." But he insisted that the preacher's business is not to preach but to give himself. "Preaching is a method, one method, of the preacher giving himself; and the sermon becomes not an exploit but an evidence and certificate of what breed of soul the preacher is."

He was a pastor, too. It was his custom to see all his members four times a year. His visits were brief; but, whenever he entered a home, everyone knew that a brother man had come in.

One day while he was at St. James Church, Chicago, some of the parishioners insisted that he attend the church picnic. He went all right, but soon he wandered off into

the woods. After a time he returned with a basket filled with wild flowers. He then arranged the flowers into bouquets, and bound each one with a ribbon. He named from memory a long list of shut-ins with their addresses, and then he delivered each bouquet in person.

He was a genius in doing the unusual and unexpected and he made it a sermon and sacrament. At one of his annual conferences he was administering Communion. Finally, it seemed that everyone had come to the altar, but he paused to ask if there was anyone present who had not been served. A Negro sitting far back and all alone responded and came forward. Quick as a flash Bishop Quayle motioned to one of his brethren to take his

place, while he slipped down to the altar to kneel beside the Negro.

In his funeral sermon Dr. Rice spoke of his friend as the most "individual individual" he had ever known. Bishop Quayle often walked out into the pouring rain because when he was slogging around in his wet clothes, he always found his imagination most fertile. The day he was buried he would have loved—it rained.

Dr. Rice called Bishop Quayle "the skylark of Methodism" because, as he put it, he had seen his fascinating friend "spring from the furrow of a field" like a skylark and watched him from his humble origin until he soared to the heights of genius, "leaving the world aflood with his song."

Prayer of the Camper

God of the hills, grant us thy strength to go back into the cities without faltering; strength to do our daily task without tiring and with enthusiasm; strength to help our neighbors who have no hills to remember.

God of the lake, grant us thy peace and thy restfulness; peace to bring into a world of hurry and confusion, restfulness to carry to the tired whom we shall meet every day, content to do small things with a freedom from littleness; self-control for the unexpected emergency and patience for the wearisome task, with deep depths within our souls to bear us through the crowded places. Grant us the hush of night time when the pine trees are dark against the sky; the humbleness of the hills who in their mightiness know it not; and the laughter of the sunny waves to brighten the cheerless spots of a long winter.

God of the stars, may we take back the gifts of friendship and of love for all. Fill us with great tenderness for the needy person at every turning. Grant that in all our perplexities and everyday decisions, we may keep an open mind. Amen.

—*Tower Tidings*, bulletin of University Methodist Temple, Seattle, Wash.

Believing pastoral fees are unjustified, this minister refused to approve them.

I asked for a cut in salary

By ROLF E. AASENG

IN A RECENT church, I asked my congregation for a cut in salary—at least that is how some have regarded it. They may be correct; for the letter calling me mentioned that I would receive a stated sum monthly “and the usual perquisites.”

But I made a condition of my going that there would be no fees for pastoral acts.

I had a variety of reasons. I felt that the pastoral office was in some sense cheapened when, particularly after a baptism, a man concerned sidled up to me with his hand on his wallet and asked, “What’s the fee?”

Then, too, I thought the system of perquisites unfair. It seemed to me unfair. It seemed to me unfair to the individual church member. If

he feels obliged to make a contribution, he is deprived of the opportunity to give voluntarily. If he is poor, he may feel humiliated when he is unable to give the customary amount. He may even become resentful, if the gift expected deprives him of something he needs.

Nowadays when dying is an expensive procedure, it would seem more the part of Christian love to give financial assistance at such times rather than to expect fees for services performed.

Perquisites are unfair to the whole congregation. Actually, the church has no accurate idea how much the pastor is getting. It may be more than intended; it may be far less than they believe.

For that matter, perquisites are unfair to the pastor. The man in the smaller, poorer parishes, who is more likely to be in need of added income, has fewer pastoral acts, and consequently fewer perquisites, than the pastor of a larger, wealthier

Rolf E. Aaseng, a Lutheran pastor, has recently completed a year of graduate studies at the Biblical Seminary, New York City.

congregation. And, if he must depend on chance fees to balance his budget, he is likely to have more than his share of anxious moments; he might indeed find himself tempted to be somewhat of a "Marrying Sam."

However, the most weighty reasons for my request were not the embarrassment nor the possible unfairness, but the theological contradictions and possibility of spiritual harm.

Perquisites sometimes are defended by the suggestion that the recipient of special pastoral acts has received more from the Church and thus ought reasonably to be expected to contribute more. But is that necessarily true? Is it not possible that a person might receive as much spiritual benefit through the worship services and fellowship of the congregation, without any particular personal contact with the pastor, as another person might through innumerable pastoral acts? To say that one spiritual experience or rite is worth more than others is risky. To expect added contributions for every specific spiritual benefit is impossible. The whole system certainly contradicts the stewardship teaching of the Church, which tries to interpret all giving as a voluntary response in gratitude for God's free gifts.

Some may point out that in pastoral acts the pastor must go to extra effort for a person. But to go to extra effort for people is precisely

the pastor's job. He accepts that responsibility, on a 24-hour-a-day basis, when he enters the ministry. If it is not a part of a pastor's ministry to baptize, marry, and bury—with individual counseling as needed—what is his ministry? It should be no extra effort for the pastor to do a task that is a part of his accepted responsibility. Why should there be extra pay?

What if that act involves extra expense, such as driving? Obviously, the congregation ought to assume any expenses actually incurred in its pastoral ministry. It is a different matter, of course, if the act is not a part of one's parish duty, for example, an act done as a favor for a friend. In such cases the minister may be said to be doing it on his own time, assuming he is careful not to deprive his congregation of the ministry they have a right to expect.

But this brings up another matter, involving another objection to fees.

Through perquisites we pay an individual person for a service actually rendered, not by the person but by the Church. Even if there should be payment for such acts, it logically should go (at least in Protestant communions) not to the pastor but to the congregation. All Christians are priests of God; the pastor is chosen to act for the congregation. It is not the individual who is empowered to do pastoral acts, but the Church. This it does

through its regularly called pastor. Therefore it is the Church, not the pastor, doing this act on God's behalf, whether the occasion be a baptism, funeral, or some other.

At this point the practice of the Church has often been inconsistent. The clergy must shoulder a large share of the blame. Ordination does not license a man to become a perambulating peddler of parochial acts. Pastoral acts are the responsibility of the congregation, to be performed by the minister in the context of his local parish ministry and with the authority of the congregation he serves.

This does not circumscribe the scope of one's ministry. The responsibility of a congregation is not limited to its membership, but extends to anyone in need of its services. However there is serious question as to the propriety of any pastor performing pastoral acts, including baptism and marriage, for persons who have a relation to another congregation.

THERE are exceptions, to be sure. Who could criticize a couple for wishing a pastor friend or counselor to perform their marriage ceremony? Yet, should not the invitation be extended through, or at least, with the knowledge of, the local pastor?

The matter of weddings is confused by the question of whether the act is civil or spiritual. If the

pastor is expected to perform weddings as a part of his office, it is essentially a spiritual act; so far as he is concerned. If that is true, the Church is really performing the act, and there should be no fee for the pastor as an individual.

By a system of perquisites, we place ourselves in the position of expecting and receiving payment for something which God freely gives. This is especially true in regard to baptism, but it applies in every ministration of the Church.

We believe that baptism is the means of entrance into the kingdom of God. We teach that membership in this Kingdom is God's free gift; we can neither earn it nor pay for it. We consider the ministry of the Church in bringing people into the blessings of this Kingdom a gift of the Holy Spirit. Yet we sometimes take fees for this very service!

It may be objected that people don't think of it as paying for services or for entrance into the Church. Maybe, and maybe not! The well-informed church member may be clear in his thinking; but he would give to the Church and to his minister whether or not there were a system of perquisites and probably does not consider his gift a fee.

But it is the one who is weak in faith or outside the Church that bothers me. Don't tell me he doesn't think he's paying for services rendered—and quite adequately at that—when he brings out his wallet in the pastor's study. In such a setting,

how can he be expected to understand and accept the free grace of God? If he should thus gain spiritual understanding or theological knowledge, would it be strange if he concluded that the Church and its clergy are hypocritical, intent on deriving a middleman's financial profit?

The reasons I gave that congregation were not as detailed as this. But they accepted my proposal anyway, making it clear they were doing it only on my request.

How did it work out? The majority of members still wanted to make a gift after a baptism, but gave it to the work of the congregation. Those who were not aware of our policy, and were prepared to give something to the minister, were happy to give it to the Church instead. These undesignated gifts went into a special fund used to purchase such things as filmstrips for the Sunday school.

There were still some who insisted they wanted their gift to go to the pastor, and their wishes were respected. Perhaps some members were in a quandary whether it would be proper to give the pastor a gift at any time; but in general I received as much from the congregation as before, though rarely in connection with a specific act.

Would I make the same request in a future pastorate? Most assuredly—with perhaps two improvements. One would be to include specifically all weddings. (I would also

be more concerned that there is always some justification for the ceremony being performed in our parish.) The other would be to make greater efforts to inform all, especially new people or nonmembers, of the policy, perhaps through a printed leaflet.

Some have objected that to do away with perquisites, at least before ministers' salaries are adequate, will leave them destitute. To me this is a slur on the faith of our lay people and on the providence of God. It doesn't say much for the faith of the clergy either.

Actually, the man who gives up perquisites is better off, not only idealistically but practically. He knows exactly what income he can depend on. Better yet, his people know too. Their reaction is likely to be similar to my congregation's. After eliminating fees, they voted to raise the pastor's salary; and the raise was more than double the average annual perquisite.

If there is a principle of consistency involved; namely, that the free gifts of God be given freely, expediency cannot be permitted to cloud our witness. Someone has observed that it no longer makes much of an impression if someone gives his life for his beliefs. But if a man is willing to go broke for what he believes, people take notice.

This is the kind of witness the Church needs today; a witness the pastor has a unique opportunity to make!

BOOKS

OF INTEREST TO PASTORS

The Preacher's Task and the Stone of Stumbling, by D. T. Niles. Harper & Bros., 125 pp., \$2.

Reviewer: E. JEROME JOHANSON, co-pastor of the Avon Congregational Church, Avon, Conn.

The Christian missionary movement is now both an import and export business. These brilliant lectures, by a native of Ceylon, prove the truth of that statement. Dr. Niles is the great-grandson of the first Christian convert in Ceylon. The Christian Gospel is contrasted with other faiths in such a way that its true character is evident.

"God was in Christ reconciling the world unto himself." This is the ground of the Christian's faith and of the preacher's task. But this Christ, to whom the preacher is bound to bear witness, is also "the stone of stumbling." This is true regardless of whether the hearer is a Hindu, a Muslim, a Buddhist, a Russian Communist, or a secular-minded American.

These are a few of the systems of belief and life, which have an independent existence and into which Christ does not fit. The preacher's difficult task is to help people discover this fact, and then to persuade them to replace these rival faiths with a genuine Christian faith. Both preachers and laymen will understand

each other better if they read this incisive analysis of essential Christian faith and of the preacher's task.

Dr. Niles is principal of Jaffna Central College in Ceylon. He has traveled and lectured widely as an evangelism secretary of the World Council of Churches. It is a healthy thing to have had an Asian deliver these Lyman Beecher Lectures.

Faith and Ethics: The Theology of H. Richard Niebuhr, edited by Paul Ramsey. Harper & Bros., 306 pp., \$5.

Reviewer: C. STANLEY LOWELL, associate director of Protestants and Other Americans United and managing editor of Church and State Review, Washington, D.C.

This is bound to be a good book because it is about a good man. Those who have been influenced by the thought of Richard Niebuhr will never cease to be grateful that he has remained a classroom teacher. For some lucky reason, nobody promoted him to a job where he would have had to spend his time counting chairs in rooms. The thinking world has been greatly blessed because this customary disaster failed to overtake Richard Niebuhr.

The man is merely prodigious. After a quarter of a century, I can

still feel the tingle of his lectures. Don't misunderstand: his offerings were agony capped with radiance.

Dean Pope writes affectionately of Niebuhr's personal mannerisms which add so much to the impact of his lectures. In writing of the Niebuhr brothers, he sees as not without significance that as boys in the family orchestra, Richard played the flute and Reinhold played the trombone!

Hans Frei contributes a chapter on Niebuhr's theological background and another on his theology. Paul Ramsey says in his introduction that Frei's contribution "may well be the most accurate and penetrating review of 19th and 20th-century religious thought yet written in English."

This may be; yet the work all the while labors under a handicap. We have Kant, Schleiermacher, Troeltsch, and others through the eyes of Frei and Niebuhr. This kind of double exposure sometimes sheds confusion on who is what or what is who at any given moment. Perhaps this isn't important so long as we have the what.

This criticism applies, in a way, to some of the other contributions as well. (Chapters by James Gustafson, Paul Ramsey, George Schrader, Waldo Beach, Julian Hartt, Carl Michalson, and Robert S. Michaelsen complete the book.) Waldo Beach, for example, has written an excellent statement on race relations for chapter seven. It bristles with insights on almost every page. But what has Niebuhr to do with it? A good deal, perhaps, but this is not made clear. Ordinarily this might not have been important, but in a book purporting to be an exposition of Niebuhr's theology, it is important.

Perhaps the writers should have more narrowly delineated their task, addressing themselves rather exclusively to Niebuhr's thought as such. No matter about that, though, this is essential reading for every pastor in his effort to understand the meaning of his work.

Pious and Secular America, by Reinhold Niebuhr. Scribner's, 150 pp., \$3.

Reviewer: HARVEY SEIFERT, professor of Christian ethics, Southern California School of Theology, Claremont, Calif.

No book by Reinhold Niebuhr is ever dull, superficial, or irrelevant. This short volume of collected essays maintains his record for incisive and stimulating comment. Niebuhr maintains that most of these chapters are journalistic and therefore dated. If so, this is journalism of unprecedented profundity and dating in terms of decades rather than months.

The book begins by exploring the paradox that ours is at once the most religious and the most secular of the Western nations. It then ranges around the world, as in its discussion of Russia and America, and through various levels of the social and theological life of man.

One must call an occasional strike. The chapter on the Negro includes little that is new or exciting. There are also some solid home runs, as in the brilliant discussion of liberty and equality.

Analyses of the nature or causes of problems sometimes flow more freely from Niebuhr's pen than do satisfying programs. Sharpest criticism must

be directed against his tendency to equate justice with modest historical improvements because he believes that there is "no social ethic in the love universalism of the Gospel."

Contrary to Niebuhr's contention, love requires and guides precisely such a balancing of claims as is involved in society. De-emphasizing the norm of love leads us to settle for next steps too short to match the seriousness of our social plight. A tighter tension with the norm would produce the more prophetic thrust which is the only realism under present circumstances.

Melanchthon the Quiet Reformer,
by Clyde L. Manschreck. Abingdon,
350 pp., \$6.

*Reviewer: CARL M. DAVIDSON, pastor,
First Methodist Church, Lincoln,
Neb.*

Both author and publisher have performed a true service in making this book available to the public. It can do more than many other books on Protestantism and the Reformation by interpreting the beginnings of both in terms of one of the most important figures of the 16th century. The irony is that this same figure is also the most misunderstood of the half dozen giants of the period, and perhaps the least well known.

A balanced appraisal could make a good case for placing Melanchthon next to Luther and Calvin as a former of the Protestant Reformation. The Augsburg Confession was largely from his pen. Calvin respected Melanchthon above Luther. Luther, himself, stated over and over his indebtedness and high judgment, insisting that

the "Locci" ranked next to the Bible and was worthy to be "placed in the Canon." This great work, a study of the book of Romans, was ranked with Luther's Essays and the Augsburg Confession.

Yet for almost 300 years Melanchthon's name was obscure. Why? This book helps greatly to provide the answer and to restore Melanchthon to the place he deserves.

Melanchthon is not understood until his role as educator and lay philosopher is understood. He came into the Reformation as a Christian scholar who was first a part of the Renaissance. He began his career as a teacher, and through his influence in the University of Wittenberg he became "a teacher of teachers." Those who studied under him influenced education in Germany to the 19th century.

It is this side of Melanchthon that many have not understood and which may be the root of the opposition which finally came. In his lifetime he could not be ignored. Where Luther came, "thundered," and left with a flourish, Melanchthon remained and quietly and patiently stated and clarified the theological foundations of Protestantism.

Melanchthon made some serious mistakes. One was to advise Henry VIII of England and Philip of Hesse to practice bigamy rather than to obtain divorces or undergo the mockery of a papal "annulment." He later admitted this mistake; but Luther made the suggestion first and backed Melanchthon's written defense.

An interesting insight gained from this book is that the basic cleavage in the 16th century is the same as we

face in the 20th: the nature and celebration of the Sacrament of the Lord's Supper. On this crucial doctrine the author states that Melancthon's contentions, which deviated from Luther's at this point, come down to us through the Wesleyan revival. Be that as it may, it would be my feeling that we are indeed closer to Melancthon theologically than we are to Luther, and perhaps closer to Zwingli in our interpretation of the Lord's Supper than we are to either.

The Church Faces the Isms, by Arnold B. Rhodes. Abingdon, 304 pp., \$4.50.

Reviewer: WILLIAM E. HORDERN, professor of systematic theology, Garrett Biblical Institute, Evanston, Ill.

This is an ambitious book. In less than 300 pages, it attempts to describe and refute the major alternatives to "main line Protestantism."

Since the "isms" treated vary from adventism to totalitarianism, the volume has little unity. This, along with the sketchy discussion given to each "ism," results in a treatment that is encyclopedic rather than profound. We are never brought to grips with any of the positions involved, nor are we made to see the power that causes people to embrace them.

The book, considered as a reference, is not complete in the systems that it treats. We might ask why Unitarianism, nationalism, and others that are surely as important as many included, were left out. Furthermore, the amount of space given to the various "isms" cannot be considered to correlate with their relative importance. Thus dispensationalism is given

15 pages, and the crucial problem of racism is given the same number. Communism and fascism together are discussed in 20 pages, and naturalism, scientism, and modernism are combined in 24.

In view of the unsavory connotations of the terms "isms" and "sect," one wonders why better terms were not found. It is hardly a step toward better relationships with Judaism and Roman Catholicism to list them along with the "isms." Methodists will understand this point as they find their own doctrine of perfection discarded with the other "isms."

This book may be of some value to the minister as a reference, but it will not substitute for a deeper study of these systems.

Platonism in Recent Religious Thought, by William D. Georghegan. Columbia University Press, 200 pp., \$4.

Reviewer: ALBION R. KING, professor of philosophy, Cornell College, Mount Vernon, Iowa.

European philosophy, according to Whitehead, "consists of a series of footnotes to Plato." But Platonism is always a philosophical theology, while existentialism, neo-orthodoxy, and positivism are all hostile to any natural theology. Neo-scholasticism and personalism are not hostile, but both develop an ultimate metaphysical doctrine of the soul which is essentially different from Platonism.

Most Platonists, however, believe that Plato civilized the Graeco-Roman world and saved the middle ages from barbarism and that if our age is prevented from relapsing into bar-

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barism it will be done by way of a Christian Platonism. They have some history to back them up.

This work will have a limited interest for ministers in the pressures of these times. It is a difficult type of literature—a critical analysis and evaluation of six recent philosophers in the Platonic tradition—and it requires some competence both in Plato and these philosophers. But within the limited scope, it is an important contribution. It would be an excellent guide for a year of study in some of the numerous theological discussion groups and a helpful antidote to those who have gorged themselves on Kierkegaard, Barth, and Niebuhr the past few years.

The Platonists selected are Inge, More, Taylor, Temple, Whitehead, and Santayana. The pattern is to summarize the Platonic elements and the religious philosophy of each, and then to subject these to criticism.

To say that a philosopher is a Platonist has not meant, since Plotinus, that he makes a literal transcription of Plato. But Georgehegan takes Plato as normative for Platonism and measures each of his subjects against the original. In each case he finds serious defects as an interpreter of Plato, and one is accepted as a satisfactory Christian philosopher.

A promising young scholar comes to light in this work. But the atmosphere is that of the examination room where he faces the doctors. It is good meat for those who can take it. The book whets the appetite for another volume with this as the groundwork—one written for undergraduates—a systematic exposition of Platonism as a philosopher of religion for our time.

Building the New Church, by William S. Clark. Religious Publishing Co., 68 pp., \$2.25.

Reviewer: J. J. STOWE, JR., pastor, First Methodist Church, Okmulgee, Okla.

We have to believe the title; for in his discussion, Clark has only the most casual references to educational plants and plans.

Four definite things must be incorporated in building a new church, says Clark most concisely. There must be sound thinking about architecture; finance, long-range planning and development of the church plant, and public relations (including not only advance notice of such activities but filing of pictorial and vocal records for future reference).

Clarke reiterates the necessity for patient, careful and detailed planning. Worship is the primary function, therefore beauty and symbolism as well as sound architecture must be incorporated. No matter what architectural style is chosen, it reflects the construction period; and architectural fundamentals are most important.

The book's purposes would be clearer, if individual chapters were used instead of topical headings. One might question the recommended treatment sequence. For example, the concept of long-range development should be closer to initial stages of planning than is here proposed. The master plan should definitely be commensurate with the congregation's financial capacity, present and potential. The recommendation that the building committee consist of 15 to 25 members is sound from the public relations standpoint, but it would be

difficult to achieve progressive action with such large membership. The executive committee would, in effect, replace the building committee, as Clark recommends.

The American Earthquake, by Edmund Wilson. Doubleday, 576 pp., \$6.

Reviewer: JOSEPH W. FELL, *former staff member*, TOGETHER.

The popular assumption that a minister should concern himself exclusively with religious matters is inadequate to the demands of our present society. Too many of the problems faced in life are social in origin, too many have to do with trying to function as a worthwhile citizen in today's complex civilization.

The good citizen, the average parishioner, must frequently make decisions that involve, however lightly, his religious beliefs. It does not seem improbable that such a man will look to his minister for sound, impartial guidance. If for no other reason (and one can think of many others), this fact makes valuable a knowledge of the social trends of America's past, especially the events of the 20th-century.

The American Earthquake goes a long way in giving this background. Author, scholar, and critic, Edmund Wilson (who also gave us *The Scrolls from the Dead Sea*, Oxford University Press, \$3.25), has collected in this volume his social criticism and commentary written between 1923 and 1934, creating an on-the-spot documentary of two great eras in our history: the 20s and the Depression. All told, 98 separate pieces cover everything from

the follies, the famous Sacco-Vanzetti case, and the struggle of the auto workers to unionize, to the Roosevelt administration and the New Deal.

Wilson, as usual, presents a sober, intelligent commentary, albeit his attitude falls noticeably short of enthusiasm for the plight of man. Nevertheless, though one might wish for a greater show of hope, the overall effect appears sound. It is better to face the facts of the great depression and its result, thereby gaining in wisdom, than to live in the heady unreality of a jazz age.

Luther in Protestantism Today, by Merle William Boyer. Association, 188 pp., \$3.50.

Reviewer: T. A. KANTONEN, *professor of systematic theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio.*

The flourishing Luther research of our day, cutting across national and denominational lines, has produced many scholarly works through which the reformer speaks directly to contemporary issues.

This one is only remotely related to this research. The writer seeks to present the basic principles for a Protestant philosophy of life and supports his position by an interpretation of Luther and the Reformation in general.

The book is addressed to thinking people who cannot accept Roman Catholicism, communism, or secularism, especially to the "lost adherents" of the Protestant tradition. It proposes to introduce them to the "prophetic" Luther who continues to have a vital message to those involved in

FILMS FOR CHURCHES

By HARRY C. SPENCER
*Methodist Television, Radio, and
Film Commission*

Board of Missions recommends:

CONGO CHRISTIAN CENTERS—Filmstrip showing Methodist mission work in rural and urban Congo where church, social center, and school form nucleus serving communities. Narration: 33-1/3 rpm record; color; sale, \$10; rental, \$2.50.

VILLAGE REBORN—How a literacy class in a village church revolutionized life of an Egyptian community. Color filmstrip with reading script; about 70 frames; sale, \$5.

ASSIGNMENT IN UNITY—Relationships are interpreted between Christians in local church and in world movement. Explains World Council of Churches functions. Color; reading script; 70 frames; sale, \$4.

OUT OF THE DUST—American engineer becomes missionary in Latin America and relates experiences to American salesman, who gains insight into foreign missions work. (A, Y, C); b&w film; 45 minutes; \$10.

CHRISTIAN FRONTIERS IN ALASKA—Characterizes Alaska and shows Methodism's 70-year ministry, explaining its importance in cities and on Kenai Peninsula. Surveys Women's work at Seward and Nome. (A, Y); 33-1/3 or 78 rpm; color; sale, \$11; rental, \$2.50; Woman's Division of Christian Service. All others, Methodist Publishing House.

the tensions of despair and readjustment.

The author succeeds in setting forth the constructive relevance and dynamism of the Protestant spirit. It is a spirit which breaks down artificial distinctions between the religious and the secular, the clergy and the laity, and enables faith to make a direct impact upon each changing situation. It gives meaning and direction to individual existence and vision and incentive for social action.

In church relations it is soundly ecumenical while acknowledging the unique contributions made by the various denominations. Particularly impressive is Dr. Boyer's portrayal of the Protestant scholar as one who combines personal commitment with free and open-minded inquiry.

From the point of view of theological scholarship, the author repeatedly leaves himself open to criticism. He speaks loosely of justification as a "continuous process." His flair for turning a phrase leads him to such an over-simplification as "Luther emphasized the majesty of God's love; Calvin, God's love of majesty."

His sharp distinction between the young Luther who was a tool of the Word and the old Luther who used the Word as a tool is not borne out by the latest Luther research. Nor is it accurate to speak of "Luther's recognition of the secular vocation as an instrument for sanctification." Since Wingren's studies, it is more to the point to say that the Christian housewife diligently sweeping the floor does so not to grow in faith or witness to it but because God wants the floor to be clean. This is a profitable book for ministers and laymen.

Just Published—The Religious Book of the Year . . .



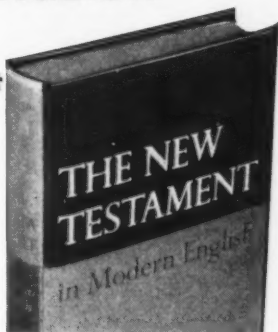
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BRIEFLY NOTED . . .

Theology in Conflict: Barth-Bultmann-Nygren, by Gustaf Wingren. Tr. by Eric H. Walstrom. Muhlenberg Press, 170 pp., \$3.25.

Differing markedly with all three theologians about whom he writes, the author explains their thinking, especially concerning the relationship of the law to the Gospel.

The Oxford Dictionary of the Christian Church, edited by F. L. Cross. Oxford University Press, 1,492 pp., \$17.50.

A clearly intelligible, up-to-date, one-volume work addressed to professional persons and laymen. Bibliographies at end of articles record items of interest bearing on subject. Particularly useful for theological and historical studies of Christianity.

The Works of John Wesley, vol. 1. Zondervan, 532 pp., \$3.95.

Here is the Wesley journal for 10 eventful years (1735-45). This volume is first of a series that will reprint the complete works, edited by Thomas Jackson. A worthy project, but little will be included that is not already available.

Fifty Hymns by Charles Wesley, selected by J. Alan Kay. Epworth Press, 69 pp., \$1.05.

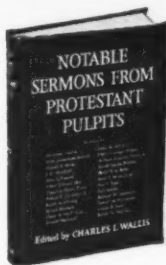
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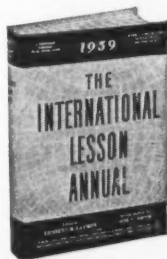
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For 'MRS. Preacher'

*Is loneliness a "disease"
found in every parsonage?*



WHERE can we find a minister's wife who has never been lonely? For her husband? Her children? The congregation? Close friends? For fellowship with other ministers' wives? Loneliness has many names—and faces.

One minister's wife calls it "learning to be a 'widow' gracefully"; while another says she had to "learn to be lonesome."

Perhaps the most difficult adjustment for the new minister's wife is sharing her pastor-husband cheerfully with those who need him. Often he must make pastoral calls and attend meetings six nights a week—while she stays home alone or, on rare occasions, goes with him.

I heard about one such wife who, feeling lonely in a large, old-fashioned parsonage, would steal into her husband's study and nestle at his feet. In another parsonage the husband felt forced to put a lock on his study door to keep his wife from rushing in and draping herself about his neck too often.

A common—and the easiest—reaction for a pastor's wife in such a sit-

uation, however, is self-pity and fault-finding. "Mrs. Preacher" may say, "Here I work all day and then sit at home alone all evening, while he sits at the head of the conference table to plan programs for next year."

But you don't want to talk to him about being lonely, for he is the counselor for all the lonely hearts in the parish. And sooner or later the wife of every pastor realizes the congregation has prior claim on her man, as in this poem by Mrs. Jean Mergard:

*She sits alone
In the last row of pews,
Quiet, attentive,
With heart-quicken'd ear,
Hearing both husband
And minister use
Great words of wisdom,
Deep faith, good cheer.
Ever with awe,
She senses the vast worries
Dropping their weights,
Loosed by his voice.
Then he is hers;
And homeward she hurries
To cook their dinner
And in him rejoice.*

There is also the loneliness that follows the children's growing up. Some

women find a niche more or less their own in some phase of church work. One ingenious wife overcomes this sense of loneliness simply by entertaining informally persons in the congregation in greatest need: the lonely, the distressed, or those facing difficult problems.

The wife of a college professor, who had been recruited from the ministry, recalls their conversation one evening after his first year of teaching: "With a sigh he said, 'This has been the loneliest year of my life.' 'And of mine,' I whispered, as we both wept, unashamed."

The wife of a relatively new bishop writes: "I find myself so lonely for a congregation that it is difficult to remember there were ever any problems in our lives then."

And there is the widow of a pastor who said nostalgically, "It's hard to be reduced to the ranks. Nobody cares now whether or not I get a new hat!"

Another "face" of loneliness is the lack of close, personal friends. Of course having such friends is a decision depending upon the church community, practices of your predecessor, and your individual personality. In a questionnaire asking ministers' wives about intimate friendships, one replied, "In the last church we did not have close friends and we felt lonesome. In our present charge we plan to have some really close friends.

This solution has disadvantages as well, for it is difficult to pull up roots and leave understanding friends. No matter how bravely you accept your husband's appointment, every move brings loneliness.

Another wife's reaction was: "We feel it better not to have close friends

in the church or in the town, but we have a fine fellowship with the other ministers and their wives."

There is an underlying loneliness in all of us which leads us to know other women who are facing the same problems or with whom we may share our similar joys. Preachers' wives will frequently confess their need for closer fellowship within the "profession."

In a New England conference an annual retreat was instituted for pastors' wives to meet this need. Perhaps one of its strong points was assigning rooms so as to mix persons from different districts and ages. The wives co-operated in sharing rooms with women they did not know well, and no one felt lonely.

But just as personalities and situations differ, so we cannot say that *all* ministers' wives experience loneliness in one or any of these various ways. There are as many factors that keep away the "wolf of loneliness" as there are that make a pastor's wife lonely. Mrs. Eloise Kintner expresses it:

*Though I bemoan the ceaseless, tireless
ringing*

*That is our telephone,
My days are full, my heart is often singing,
I never feel alone.*

*Of days and nights of many "endless" meet-
ings*

*And hours of sharp demands,
All I remember now is friendly greetings,
The clasp of firm, warm hands.*

*I have the chance within my day's own duty
To study and to pray,
To marvel at the wisdom of life's beauty,
To try my Master's Way.*

*Forgive me, Father, for my heart's near
blindness,*

*No one in all this life
Should praise the Lord more fully for his
kindness*

Than should the preacher's wife.

—MARTHA

NEWS and trends

WORLD-WIDE METHODISM DISCUSSES CHURCH UNION

World-wide Methodism, with 18 million members and twice as many constituents, drew its fellowship bonds tighter as the executive committee of the World Methodist Council met, July 31-August 4, at Freudenstadt, in the heart of Germany's Black Forest. Various plans of church union occupied most of the attention.

A Ceylonese Methodist saw little chance for success for the plan proposed for Ceylon, but West Africa's plan, like that of South India, was deemed most likely to succeed. The North India and Pakistan schemes were reviewed.

An American reported the possibility of union involving The Methodist Church and the Evangelical-United Brethren Church (a body of 750,000 members), with the new group becoming a jurisdiction in the Methodist program. Bishop Frederick Wunderlich, of Germany, said concerning the two groups: "We, on this side, are waiting for the act of the Mother Church."

Reports of conversations between British Methodists and the Anglicans were inconclusive, as were those between Methodists and Episcopalians in the United States. The executive committee hoped the conversations and explorations would continue.

The regional conferences promise much. European Methodists will meet

in Bristol, England, the last week in August, 1959. A conference of South African Methodists is to be held at Salisbury, April 7-12, 1959, with members from Rhodesia, Kenya, the Belgian Congo and South Africa in attendance. The subjects will include: missionary policy, especially medical missions, laymen and lay women, evangelism, Christian literature, co-operation and over-lapping, and problems of social and political trends. The Rev. Joseph B. Webb, of Johannesburg, reported that such a conference must be held before a background of racial tensions, with little room for neutrality.

Growth in the ministerial exchange was reported, and plans were announced for extending the exchange beyond the usual British-American swap (eight in the current year) to the Caribbean area, Australia and New Zealand, and South Africa, where a first exchange occurred early this year. Exchanges of theological professors and teachers of religion in colleges and universities are also contemplated. Exchanges of both ministers and professors between the United States and Canada are in prospect.

The first Institute of Theological Studies at Oxford, July 19-29, was reported by the Rev. Dow Kirkpatrick, who organized it for the World Methodist Council. "Method-

ism in the Contemporary Scene" was the theme.

Meetings of the executive committee were scheduled for Epworth-by-the-Sea, near Brunswick, Ga., September 10-15, 1959; somewhere in the Geneva area in 1960. The next meeting of the World Methodist Council will be held at Oslo, Norway, in 1961, and the theme will probably be, "The Methodist Witness in the World Church."

President Harold Roberts of London keynoted the meeting by outlining the tasks of such an ecumenical organization as the World Methodist Council.

"We need organization and disciplines," he said. "But we must give the Spirit a chance to do his work."

Mr. Roberts emphasized there is an

intellectual task, with the imperative need of a revival of Methodist theology. There is a liturgical task, with its quest for worship that is more adequate and satisfying. There is an ecclesiastical task, with its movements toward union among Methodists in various parts of the world.

On Sunday, August 3, members of the committee preached in Freudenstadt and Stuttgart, and a Methodist assembly of some 2,500 persons, mostly youth, heard four speakers at an evangelistic rally in the Stuttgart stadium.

Biblical Theology Needed

A hundred Methodists from John Wesley's world-wide parish came together, July 19-29, in Lincoln College, Oxford, where the founder of Meth-



Canadian Pacific Photo

The Rev. Rogers P. Fair of Bethune-Cookman College, Daytona Beach, Fla., (extreme right) leads U.S. Methodist delegates to the Oxford Institute of Theological Studies in a ship board song-fest en route to the 10-day meeting.

odism served as a teacher and tutor.

Their subject was: "Biblical Theology and Methodist Doctrine." They were members of the first Oxford Institute of Theological Studies. The next meeting is scheduled for 1962.

The group included men and women, ordained and lay, teachers, pastors, students, and housewives.

Papers, read by a carefully chosen panel of experts, covered the main elements of Methodist doctrine: justification, conversion, prevenient grace, assurance, perfection, Wesley's doctrine of the last things, as well as an examination of the New Testament basis of the distinctive Methodist emphasis.

Other topics considered dealt with the wide aspects of biblical theology, with grace, and faith in the Old Testament, the people of God, *kerygma* and response in the New Testament, the Holy Spirit, and the relation between faith and order in the New Testament.

The Institute concluded that, in the midst of the philosophical problems of the modern world, Methodism needs to make a serious re-examination of the Wesley doctrines of sin and redemption. It appeared that the resources of biblical theology provide the only way for a recovery of the full Gospel, and not merely an attenuated personal or social gospel.

Movies Aid Preaching Class

Ministers are borrowing the tools of Hollywood to improve their preaching habits and techniques.

The Iliff School of Theology, Methodist seminary in Denver, has become the first such school in the country to make use of sound motion

pictures in its preaching classes for future ministers.

During the first year of the course, the student preaches to a tape recorder. This enables him to hear himself, and to eventually correct his voice pitch, volume, and expression.

In the second year the student minister has his "class room sermons" filmed. The sound is recorded on the film at the same time. Later the motion picture is projected and the student can see and hear himself.

During the course several such sound films are made and the students are able to improve their preaching skill.

The motion picture technique used at Iliff is part of an expanded program of preaching skills being used at the school. The audio-visual approach was begun a few years ago by Dr. Martin Rist of Iliff.

Mission Era Just Beginning

If you have any thought that the age of missions is on the way out, forget it.

Dr. Leslie E. Cooke, director of the World Council of Churches Division of Inter-Church Aid and Service to Refugees, told the 14th annual meeting of the General Council of Congregational Christian Churches that "we are not living at the end of the mission era but at its beginning."

However, a renewed dedication to the Christian concept of "obedience" is needed, he said, if the church is to fulfill its mission to the world.

"An obedient Christian community would seek to rid itself of all vestiges of colonizing and patronizing in its missionary task," Dr. Cooke said.

Dr. Cooke said God is calling the

church away from preoccupation with building up a community of the faithful to an "understanding that it exists to express his love to man."

Methodists Contribute to World-Wide Relief Agency

Methodists are making a sizeable contribution to the work of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

Contributions channeled through the Methodist Committee for Overseas Relief into the Division inter-church program have aided and supported churches of the same confessional family in many part of the world. For example, they helped restore a Vienna church which had been stripped of all its furnishings to provide temporary shelter for Hungarian refugees.

At least \$100,000 has been given by the church to underwrite part of the cost of the Division's service program. This sum has helped resettle no less than 100,000 refugees in new homes in new lands.

Methodists also have given through their overseas relief committee \$205,322 plus other assistance to help the Division meet emergency situations caused by floods, earthquakes, and political civil wars and strife.

Faith Defies Communism

Religious faith is defying communism, according to Harrison E. Salisbury, Moscow correspondent and foreign news editor for United Press International.

Speaking on religion and Soviet affairs at a summer program session

at the University of Michigan, Mr. Salisbury declared that communism is no substitute for religion and this is one of its failings.

In 40 years' rule, communism hasn't been able to wipe out religious faith "and probably cannot do so in the future," he said.

Ordained Women— Yes and No

Ordination of women to the ministry continues to draw both opposition and support among church organizations in Europe and the United States.

The Evangelical Lutheran Church at Luebeck, Germany, has voted to sanction the ordination of women to the ministry. In so doing it has become one of three German territorial Evangelical churches to take such a step. Others are the Evangelical Church of Anhalt and the United Protestant Church of the Palatinate.

At Orebro, Sweden, however, some 600 pastors and laymen have united to fight the possible ordination of women as ministers of the Swedish State Lutheran Church. They plan to boycott any female ministers.

Delegates attending the recent annual meeting of Methodists in Ireland were overwhelmingly opposed to permitting women to become "pastors" of their churches.

Recently in the United States the Church of the Brethren voted to approve ordination of women, and the Reformed Church in America will submit to its 45 regional groups a proposal to allow women to become ministers, elders, and deacons starting in 1962.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School or ***WSCS (Loss)	NEW CONGREGA- TIONS ORGANIZED	MINISTERS *Total **Admitted in full ***Retired	WORK- SERV
ALASKA MISSION Juneau Church	No Report	One	No Report	\$5,000
ALABAMA- WEST FLORIDA Huntingdon College Montgomery, Ala.	*127,362 (1,074) ** 87,953 (992) *** 15,938 (-278)	Five	*366 ** 13 *** 6	\$208,907
INDIAN MISSION Western District Center Anadarko, Okla.	* (315) ** (-322) *** (-15)	Four	*173 **No Report ***No Report	\$2,181
ERIE Allegheny College Meadville, Pa.	* 80,566 (467) ** 69,163 (-244) *** 17,647 (-298)	None	*295 ** 4 *** 6	\$199,045
INDIANA Indiana University Bloomington	*133,592 (903) **113,042 (928) *** 26,889	Two	*362 **193 *** 88	\$317,642
MICHIGAN Albion College First Church, Albion	* 91,866 (1,503) ** 86,767 (1,038) *** 28,999 (-684)	Two	*194 ** 5 *** 3	\$256,410

REPORT ON QUADRENNIAL PROGRAM

MAJOR CONFERENCE ACTIONS

Gave \$300 to each of these schools: College of Puget Sound, Willamette University, Alaska Methodist University . . . Voted full participation in the local-church emphasis.

Adopted a strong resolution favoring "immediate statehood" for Alaska . . . Voted to strengthen the youth-camp program . . . Voted financial participation in the to-be-formed Alaska Council of Churches, which will be affiliated with the National Council of Churches . . . Received a report from the Alaska Methodist University office in Anchorage saying that about \$1.5 million has been contributed toward the school . . . Provided for an historical society.

Heard \$92,802 is in the higher education fund.

No Report.

Heard reports telling of success in every-member canvasses . . . Heard plans to increase membership in WSCS and Methodist Men and to join the Annual Conference in revivals.

Voted to increase from 40 to 42 per cent the proportion of World Service money to be sent to the Chicago office . . . Voted to emphasize visitation evangelism . . . Set up a scholarship fund of \$600, to be increased annually \$150, for Indian students at Oklahoma City University . . . Proposed to establish churches in two other tribes during the next Conference year.

Heard that the Lamp-lighter's Fund will call for \$576,000 over the four-year period for missions, higher education, Wesley Woods Training Center, pension fund. 1958-59 portion: \$161,250.

Approved the largest budget in conference history for World Service and Conference benevolences: \$199,045 for each category . . . Announced formation of a new 2,000-member church builders' club, the Ten Dollar Club, to raise \$10 per member on call, not to exceed twice a year, to provide \$20,000 starter fund for new church buildings . . . Confirmed positions against nuclear-weapons testing, for support of the United Nations, and for support of self-government by colonial peoples.

Gave permission for a \$500,000 fund-raising campaign for the Wesley Foundation at Indiana University. The number of Methodist-preference students at IU may rise to 5,000 by 1970.

Set up an Interboard Council to co-ordinate the work of various boards and commissions throughout southern Indiana . . . Selected Riley Church near Terre Haute as "Rural Church of the Year" . . . Adopted a record budget for church benevolences and administrative funds . . . Completed payment on a \$1.4 million note for the Methodist Home for the Aged at Franklin . . . Voted to return to a five-day Conference session next year.

Heard that more persons were won on profession of faith than in any other year.

Heard that: 200-resident Truesdale Nurses Home has been completed debt free (connected with Bronson Hospital School of Nursing); the church extension revolving fund has been completed; nearly \$900,000 was pledged on the Wesley Foundation Capital Funds Crusade carried on during the Conference year; 2,500 teachers attended accredited leadership training schools during the year.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School or ***WCS (Loss)	NEW CONGREGA- TIONS ORGANIZED	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
■ MINNESOTA Hamline University Hamline Church St. Paul	*117,153 (2,615) ** 71,961 (1,423) *** 29,132 (93)	One	*373 ** 9 *** 10	\$181,500
■ WEST WISCONSIN Lake Street Church Eau Claire	No Report	None	*136 ** 7 *** 3	\$135,996 (up \$5,863)
■ ROCKY MOUNTAIN First Church Cheyenne, Wyo.	* (351) ** (82) *** (712)	Three	*266 ** 15 *** 10	\$194,874 (up \$13,920)
■ NORTH IOWA St. Paul's Church Cedar Rapids	*150,517 (257) ** 97,666 (-710) *** 40,838 (-166)	Two	*449 ** 15 *** 6	\$195,073
■ NORTH GEORGIA First Church Atlanta	* 2,364 (Gain) ** 2,979 (Gain) *** 386 (Gain)	None	*455 ** 9 *** 12	\$430,459
■ OREGON First Church Portland	* 49,510 (192) ** 43,729 (-806) *** 12,702 (-279)	None	*223 ** 13 *** 3	\$167,122 (up \$7,182)

REPORT ON QUADRENNIAL PROGRAM

MAJOR CONFERENCE ACTIONS

Moved up to 73.5 cents per member toward goal of \$1 per member for higher education, the apportionment including Hamline University, Garrett Biblical Institute, Rust College.

Set annual budget at \$518,705, including \$356,000 for general and Conference benevolences . . . Set minimum salary figure at \$2,943 for single minister; \$4,169 for married pastor, plus up to \$800 additional with four children . . . Received a woman minister into full connection for first time in history: Miss Mary MacNicholl.

Received \$14,508 for higher education . . . Allocated for this year: Garrett, \$8,068; eight student centers, \$4,610; Lawrence College, \$1,440; Wiley College, \$288.

Favored: "massive reconciliation instead of massive retaliation" as the Christian answer to today's problems; banning of nuclear testing; an amendment to state law that would raise the beer-drinking age from 18 to 21 . . . Went on record against a general sales tax . . . Adopted a resolution favoring Ten Dollar Clubs for building new churches . . . Appointed a new full-time Conference director of youth work . . . Voted to affiliate all ministers with the Reserve Pension Fund.

No Report.

Authorized the headquarters committee to proceed with the construction of the new headquarters building at 2200 South University Boulevard, Denver, at an approximate cost of \$175,000 . . . Voted complete membership coverage in the Reserve Pension Fund . . . Heard that \$350 was received at Communion service for Epworth Rectory fund . . . Received two women into full membership: Miss Frances W. Bigelow and Miss Margaret E. Scheve.

Met goal of \$1 per member for colleges and 30 cents per member for Wesley Foundations . . . Authorized the Board of Missions to launch a campaign for \$300,000 in 1959 to be used as a revolving fund for church extension.

Approved formation of a committee to study strategy in the shifting Iowa population picture . . . Authorized Friendship Haven, home for retired people, to proceed with talks with the Wick Foundation, which has offered the Haven \$400,000 to build and operate a similar home at Cedar Rapids . . . Authorized a special asking of \$100,000 in 1959-60 for a new camp site . . . Asked Congress to support pending liquor-control measures.

Heard that North Georgia churches pledged \$1.2 million for six colleges. Approximately 85 per cent of the first year's quota of \$400,000 has been paid.

Voted to join the South Georgia Conference in building Wesley Foundation centers at the University of Georgia and Georgia Tech . . . Learned that total church contributions registered a 15.12 per cent increase, climbing to \$10,865,967 . . . Learned that 27 new churches and 41 new church schools were erected at a cost of \$4,294,648 . . . Resolved to use the pulpit as a weapon in creating public sentiment in favor of enforcing liquor laws.

Called for greater emphasis on evangelism . . . Expressed need to get evangelism out of the campaign business and employ available multiple methods on a 12-month basis.

Urged recognition in the UN of Red China . . . Asked Methodists to refrain from making purchases in business establishments on Sunday . . . Asked the Conference Board of Social and Economic Relations to study "the curriculum of our public schools to become aware of what religious ideas are being taught" . . . Endorsed activity of Protestants and Other Americans United for Separation of Church and State against use of tax money for parochial schools.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School or ***WSCS (Loss)	NEW CONGREGA- TIONS ORGANIZED	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
■ CENTRAL PENNSYLVANIA Allison Church Dickinson College Carlisle	*120,620 (75) **102,039 (603) *** 20,536 (—352)	None	*283 ** 7 *** 7	\$391,863 (up \$56,095)
■ IOWA-DES MOINES Collegiate Church Ames	*136,362 (Loss) **102,072 (Loss) *** 43,721 (2,675)	Two	*220 ** 8 *** 7	\$178,211 (up \$7,000)
<i>changed name to South Iowa</i>				
■ NORTH CAROLINA First Church Wilson	*186,152 (4,430) **140,169 (16,316) *** 32,285 (Gain)	Two	*447 ** 16 *** 4	\$143,342
■ ROCK RIVER Wesley Church Aurora, Ill.	*175,570 (1,495) **114,310 (89) *** 35,807 (683)	Five	*No Report ** 14 *** 9	\$661,297 (up \$74,051)
■ CUBA Harrell Church Candler College Marianao	* 9,340 (242) ** 12,238 (347) *** No Report	No Report	*No Report ** 2 ***No Report	No Report
■ LOUISVILLE Settle Memorial Church Kentucky Wesleyan College Owensboro	*100,037 (1,957) ** 67,734 (454) *** 10,711 (—171)	Three	*247 ** 12 *** 6	\$205,452

REPORT ON QUADRENNIAL PROGRAM

MAJOR CONFERENCE ACTIONS

95)	Learned \$132,000 was given to Christian higher education, an average of 92 cents per member (compared with 24 cents the previous year) . . . Learned 740 persons made commitments during three subdistrict efforts.	Asked cessation of nuclear-bomb tests and the pursuit of bilateral disarmament . . . Favored enactment of a "Code of Decency" by the Pennsylvania General Assembly . . . Declared it is the duty "of every Methodist to exert to the fullest his personal influence for the abolition of race discrimination" . . . Authorized study of the possibility of building a second conference home for the aging . . . Raised minimum salary for ministers by \$400 to \$3,900.
00)	Apportioned 79 cents per member for colleges and 30 cents for Wesley Foundations, plus an undetermined amount, for Garrett . . . Approved a study of changing population in Iowa.	Changed Conference name to South Iowa . . . Rejected proposal for a Conference director of stewardship . . . Unified Board of Temperance, Board of Social and Economic Relations and Committee on World Peace . . . Authorized Board of Hospitals and Homes to study need for new home for retired people . . . Set 10 cents per member goal for Methodist television ministry . . . Adopted grade-figure system of apportionments, effective 1960.
	Heard a campaign for \$5 million for two new colleges is planned. Colleges are North Carolina Wesleyan at Rocky Mount, and Methodist College at Fayetteville.	Expanded Methodist Fund, Inc., to receive and administer legacies and bequests . . . Approved additional wing to cost \$600,000 for Methodist Retirement Homes, Inc., Durham, N.C. . . . Heard Conference headquarters will be established in Raleigh on property of Methodist Home for Children, to be self-liquidating . . . Heard reports on three new camps: Rockfish, Chestnut Ridge, Kerr Lake.
7 (,051)	Continued support of Garrett Biblical Institute for another year at \$375,000 to make a total of \$750,000 for two years.	Received by unanimous vote the first church from the Lexington Conference: St. Matthew's Church, Chicago . . . Protested the increased amount of military secrecy and the high percentage in the national budget for military expenditures . . . Favored cessation of nuclear tests for military purposes and urged the United States and UN to continue efforts to secure world-wide agreement to this end . . . Asked local churches to make self-studies on their attitudes toward race.
ort	Reported enthusiasm to continue the International Crusade, Jan. 27 to Feb. 5, 1959, plus a fall revival in all churches, Sept. 1 to Dec. 15 . . . Urged U.S. financial support for Candler University.	Emphasized converting preaching places into permanently organized churches . . . Emphasized constructing church buildings for un-housed congregations . . . Formed a scholarship committee to pass on candidates for scholarship aid . . . Urged continuing support of five Methodist medical clinics . . . Heard that three-day schools were begun during the year.
2	Asked \$1 per member for Methodist colleges in 1958-59 and 30 cents per member for other student work . . . Voted measures encouraging heightened local-church activity.	Voted to proceed with plans to build a \$500,000 home for the aged in or near Louisville . . . Reported that Kentucky Wesleyan and Lindsey Wilson College will integrate in 1959 . . . Set minimum salaries for Conference members at \$3,250, probationers at \$2,500 and approved supplies at \$2,000 . . . Rejected a proposed raise for district superintendents from \$7,000 to \$7,500.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School or ***WCS (Loss)		NEW CONGREGA- TIONS ORGANIZED	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
■ NORTH-EAST OHIO Lakeside Association Lakeside	*254,255 **195,757 *** 51,832	(4,538) (1,625) (—147)	Four	*599 ** 17 *** 13	\$567,841 (up \$10,138)
■ PACIFIC JAPANESE PROVISIONAL Highland Park Church Spokane, Wash.	* 5,992 ** 5,408 *** 1,583	(328) (473) (—65)	None	* 28 ** 2 *** 1	\$3,325
■ MONTANA Lewistown Church	* 25,639 ** 20,762 *** 6,735	(589) (1,464) (132)	Two	* 86 ** 8 *** 3	\$61,182 (up \$3,038)
■ TENNESSEE First Church Pulaski	*129,321 ** 91,688 *** 15,547	(2,292) (1,424) (40)	Two	*230 ** 8 *** 4	\$195,374
■ SOUTHERN CALIFORNIA- ARIZONA University of Redlands Redlands, Calif.	*209,103 **173,008 *** 46,946	(10,361) (3,099) (2,855)	No Report	No Report	\$1,009,421 (up \$8,273)
■ HOLSTON State Street Church Bristol, Va.	*190,110 **162,447 ***No Report	(696) (—1,884)	No Report	*No Report ** 17 ***No Report	No Report

REPORT ON QUADRENNIAL PROGRAM

MAJOR CONFERENCE ACTIONS

(38)

Reported churches gave \$105,787 for colleges and Wesley Foundations, with hopes of reaching \$1.30 per member goal by 1960 . . . Heard Conference paid \$453,181 to new theological school.

Adopted \$50 annuity rate . . . Set minimum pastor's salary at \$3,600, with \$4,000 goal for 1959-60 . . . Entered program to begin in 1959 of affiliating all Conference members with the Reserve Pension Fund . . . Concurred with the Ohio Conference to continue the Ohio Area Study through a Study and Promotion Committee . . . Elected 12 trustees for the new Methodist Theological School in Ohio . . . Continued for another year the committee to study a basic salary plan.

Heard that \$621 was paid for higher education in the first year of asking.

Planned increased work with newcomers from Japan and set a \$2,400 budget for this work . . . Reaffirmed the plan to integrate with Caucasian Conferences simultaneously rather than by individual churches . . . Voted support for legislation to prohibit airline liquor service and interstate liquor advertising . . . Raised annuity rate by \$1 to \$32 per year and adopted optional death benefit plan for pensions.

(38)

Voted to participate in a drive for capital funds for a program of higher education in Montana, including a new library building at Rocky Mountain College and other projects.

Approved a plan of the Board of Hospitals and Homes and the trustees of Deaconess Hospital, Bozeman, to establish a retirement home in Bozeman . . . Voted to maintain a Conference audio-visual library . . . Asked churches to establish scholarship funds for local persons going into the ministry and to contribute to funds to be used to encourage more Montana youths to enter the ministry.

Celebrated the raising of more than \$1 million for Martin College . . . Heard that 102,537 attended evangelistic services during "Tell Tennessee About Christ" mission.

Urged every-member canvass in each church . . . Continued study of a home for elderly people . . . Requested a study to find a more equitable percentage of distribution of the conference budget to the districts . . . Asked a study of the possibility of making Martin a four-year college.

(21
(73)

No Report.

Approved a broad-scale reorganization of the Co-ordinating Council . . . Formed a new Commission on Public Relations . . . Passed resolutions urging an immediate halt to nuclear-bomb testing, an end to peacetime conscription, expansion of foreign aid, continued disarmament negotiations, and repeal of California's tax exemption on property of private and parochial schools.

ort

Heard \$1,566,349 has been collected on subscriptions totaling \$2,026,100 in the Colleges Development Program.

Approved a resolution presented by the Board of Hospitals and Homes to place the name of the conference on the ballot in the referendum to determine ownership of the Oak Ridge, Tenn., hospital. (The \$3 million hospital, under construction by the government, will be given outright to the group chosen by the people of Oak Ridge.) . . . Heard a recommendation for a special conference session to be called in November to consider a higher-education report that will be completed then.

SKY HIGH PARISH

BY BOB BELL, JR.

Church Editor, *Nashville* (Tenn.)
Banner

The Rev. Robert Parks of Spring Hill, Tenn., has more ups and downs than most pastors. His congregation is often on the move, and he has to move with it, despite its unusual method of travel—by plane and parachute.

He is a jumping chaplain, assigned to the First Airborne Battle Group of Fort Campbell's 502nd Airborne Infantry, part of the famed 101st Airborne Division.

At Fort Campbell (in Kentucky), everyone jumps, even the public information officer. When we were arranging to borrow a chute to make some pictures of Chaplain Parks on the ground, the quick reply was, "Why not let him go on and jump? Wouldn't be a bit more trouble, and the chute will have to be repacked anyway!"

Parks, a Methodist, and Chaplain Aubrey E. Smith of the Open Bible Church are on duty with the battle group—1,400 to 1,500 men when at full strength—making their headquarters at the fort's Chapel 12 adjacent to the barracks area.

Their duties are quite different from those of a regular pastor, with counseling and character guidance taking a much larger portion of their time. Chapel services, of course, are similar to church services, but Parks conducts three every Sunday.

During the week, Parks must attend staff briefings with the other officers so he'll know what goes on and will be able to arrange services

accordingly. On maneuvers, he spends most of his time visiting and arranging for services. The latter must be most flexible, depending on how men are deployed.

One week end, Parks' congregation was so dispersed that he had to schedule six services, using a helicopter between preaching points—quite a contrast with Francis Asbury's horseback travels! It was during this week end, in April, when five men were fatally injured by freak ground winds.

Chaplain Parks was in the midst of the heavy casualties. He dropped through a tree, which usually isn't considered "good form," but, when he looked around, he discovered he was unusually fortunate. Of the three men nearest him on the ground, one was unconscious, one had a broken arm, and the third had a badly injured back. Parks had a few scratches from the tree.

Actually, the chaplain's own landing wasn't as simple as he tells it. He landed hard on his back after dropping through the tree. Then, entangled in riser cords, he was dragged across the drop zone until his chute finally was stopped by a small thicket.

Twenty-seven and still single, it was at the end of his second year at Bowling Green College of Commerce that Parks felt his call to the Methodist ministry. He switched to Middle Tennessee State College in Murfreesboro for the last two years of college work, then entered Vanderbilt Divinity School in Nashville.

He was licensed to preach in 1951 by his home congregation, Spring Hill Methodist, and was admitted on trial to the Tennessee Conference in 1953. He was ordained elder in 1957.

NEWS DIGEST . . .

127 Years of Methodism

Delegates to the annual Southern Germany Conference at Winnenden recently laid a commemorative stone on the grave of Christoph Gottlob Mueller who held the first Methodist meeting in Winnenden in 1831.

Pray for Peace

The President has asked Americans of all faiths to pray October 1 for a just and durable peace "under the guiding hand of Almighty God." The day has been designated National Day of Prayer.

Church Giving Higher

Staff at the International headquarters of the Church of the Nazarene reports denominational giving for all purposes last year totaled \$39 million, an increase of 66 per cent over 1949. World mission giving totaled \$2.7 million in 1957, up 76 per cent over nine years ago.

Fight Legalized Bingo

The State of Colorado Council of Churches is opposing a proposed amendment to the state constitution which would legalize bingo when the proceeds are used for charitable purposes. The amendment will be voted on November 4.

Systematic China Persecution

The recent reports coming from out of Communist China indicate that Protestants and Roman Catholics alike are undergoing a systematic persecution described by religious leaders

as more oppressive than even bloody martyrdom.

Church School Attendance Up

The Board of Christian Education of the Evangelical United Brethren Church reports enrollment in its church schools has increased 11 per cent in the past 10 years.

Clearing House for Collectors

A clearing house in the United States for collectors of *Disciplines*, hymnals, Wesleyana, and general Methodistica is in the making if enough people are interested. Contact should be made with Dr. Elmer T. Clark, executive secretary, Association of Methodist Historical Societies, Lake Junaluska, N.C.

Witnessing Everywhere Urged

Bishop Hanns Lilje, Evangelical Church, of Hannover at the recent 13th World's Christian Endeavor convention at Frankfurt-on-Main, Germany, appealed to 12,000 young people from 30 nations "to become more conscious of the message of the Gospel and to increase the fight against the forces of evil by witnessing everywhere and every time to the principles of the Christian faith."

Intent Makes Difference

The President, Dr. S. Walter Martin, of Emory University told 600 Methodist lay leaders at Lake Junaluska recently that church-related colleges "must not only be superior to other schools, they must be different if they are to justify their existence." He explained that "Christian intent" is what makes a church college different from other colleges.



Mr. Ewing



Miss Coltrane



Mr. Mackey



Mr. Ross

PEOPLE GOING PLACES

THE REV. LUTHER E. TYSON, pastor of Grace Church, Haverhill, Mass.—appointed industrial-relations chaplain, Boston Area, succeeding THE REV. EMERSON W. SMITH, elected associate secretary, Board of Social and Economic Relations, Chicago.

THE REV. THOMAS J. VAN LOON, director of church and public-school relations, Board of Education—named director of staff services, Division of the Local Church.

MISS MURIEL COLTRANE, Holston Conference children's work director—will be a staff member of the Joint Department of Missionary Education to lead in missionary education for children.

MISS MARGUERITE HARRIS, Woman's Division of Christian Service treasurer—resigned to marry Dr. V. C. Gillispie, physician of Wilmore, Ky.

THE REV. FRANK E. WIER, pastor of St. Paul's Church, Burlington, N.C.—named assistant editor, Editorial Division, Board of Education.

DR. C. F. WATKINS, pastor of First Church, Maryville, Tenn.—appointed executive secretary, Holston Conference Interboard Council, succeeding DR. D. TRIGG JAMES, new executive secretary, Southeastern Jurisdictional Council.

TOYOHICO KAGAWA, Japanese Christian leader—recipient of an *Upper Room* distinguished-service citation on his 70th birthday.

DR. CHARLES F. MARSH, professor and dean of faculty, College of William and Mary, Williamsburg, Va.—new president of Methodist-related Wofford College, Spartanburg, S.C.

THE REV. DONALD M. MACKEY, pastor of Riverside Church, Miami, Fla.—in summer pulpit exchange with THE REV. WILLIAM M. ROSS, British missionary in the Bahama Islands.

THE REV. GRADY ADCOCK, Crowell, Tex.—has joined Board of Pensions staff, Chicago.

DR. JOHN E. MARVIN, editor of the *Michigan Christian Advocate*—elected member-at-large to fill a vacancy on the Board of World Peace.

NEW CHRISTIAN ADVOCATE

THE REV. R. DELBERT BYRUM, Board of Education staff member—resigned to become associate pastor of Grace Church, Greensboro, N.C.

DR. HENRY M. JOHNSON, department head at Scarritt College for Christian Workers—resigned to be minister of education at First Church, Fort Worth, Tex.

THE REV. C. HOKE SEWELL, Griffin District superintendent, North Georgia Conference—has become general manager of the *Wesleyan Christian Advocate*, Georgia Methodist newspaper.

DR. ERNEST C. COLWELL, president of Southern California School of Theology—elected president of the Amer-

ican Association of Theological Schools.

THE REV. MAURICE A. PHILLIPS, staff member of the Editorial Division, Board of Education—resigned to become supervisor of devotional literature, *Upper Room* public-relations department.

THE REV. ELMER A. THOMPSON, professor and dean-registrar, Ferrum Junior College, Ferrum, Va.—has joined Board of Education staff.

THE REV. HAROLD W. EWING, Youth Department director, Division of the Local Church, Board of Education—resigned to become pastor of Union Avenue Church, Alliance, Ohio.



Courtesy Boston University Photo Service

New officers of the National Fellowship of Methodist Musicians get together at the biennial conference at Boston University: Mrs. Jean S. Watkins, minister of music, First Church, Fairmont, W. Va., secretary; William C. Rice, head of the music department, Baker University, president; J. Edward Moyer, professor of church music, Wesley Theological Seminary, vice-president.

Evangelism Analyzed

Evangelism as a dimension of church life and witness and a fresh study of its motive, method and message keynote a new booklet "evangelism in the United States" released by World Council of Churches.

Author Dr. George Sweazy, Pelham, N.Y. pastor and former Presbyterian evangelism executive, denies that either "pealism" or "suburbia" are responsible for church growth, risen from five per cent in 1789 to an estimated 60.9 per cent in 1955. He documents changes in the university world which in 1798 had a scarcity of professed Christians, notes vanishing hostility to religion and recognition that its study belongs in institutions of higher learning.

There is no outstanding anti-religious spokesman such as H. L. Mencken, writes Dr. Sweazy.

He warns the danger in the new upsurge in religion is that it could become merely "the thing to do."

Integration Stand Upheld

Bishop Bachman G. Hodge has reappointed the Rev. Andrew S. Turnipseed as superintendent of the Mobile District, Alabama-West Florida Conference, for a fifth consecutive year. A four-year term is usually the maximum.

Removal of Dr. Turnipseed had been requested by a group of laymen in the district last spring because of his stand regarding desegregation of Mobile city buses [see "Churches Cite Gains in Race Relations," July, page 14].

Other laymen rallied to his support on the larger issue of a free pulpit in a democratic society.

INDEX

An alphabetical index for Volume I of the *New Christian Advocate* (October, 1956 to December 1957) now is available for 25¢ from the *New Christian Advocate*, 740 N. Rush St., Chicago 11, Ill.

Christianity Challenged As World's Missionizing Force

Some 450 delegates from 22 countries attending the eighth meeting of the International Congregational Council recently heard some frank talk about Christianity and its status in the world.

Like the World Methodist Council, this fellowship reaches back to 1891, when it began with an interchange of visits involving Englishmen and Americans.

Theme of the 1958 meeting was: "God Speaks to Our World." S. Maurice Watts, of London, moderator of the council, said that "God speaks, but the world does not hear him." He suggested that the statesmen "stop screaming at one another through open propaganda letters and speeches."

The Rev. James S. Thomson, moderator of the United Church of Canada, urged the delegates to make fewer surveys of the state of the world and more of the state of the church.

As might be expected among Congregationalists, who have led all other

denominations in missions at home and abroad, much attention was given to the new look in missions.

"Christianity is no longer the principal missionizing force in the modern world," said the Rev. Norman Goodall, of Oxford. He told of the ambition of a Moslem missionary from Pakistan to win Scandinavia for Islam. Buddhism, too, is active against the Christian West.

In a no-holds-barred attack on denominations, the Rev. Truman B. Douglass, home missions executive of New York, struck out at the "distinctive" claims of many churches. He said: "As Congregationalists, we are not invited to be distinctive, the more we try to be distinctive, the more we are likely to be merely eccentric or whimsical."

A cheering note in this gloom was sounded by the Rev. Hugh Vernon White, Pacific School of Religion professor, who saw, despite the prevailing "activist" trend in American churches, a deepening of spiritual and theological life.

Deaths . . .

E. H. BARNHART, retired member of Southern California-Arizona Conference, June 20.

J. C. G. BROOKS, 81, retired member of South Georgia Conference, July 17, in Winter Park, Fla.

ROBERT TERRELL CALDWELL, 67, retired member of Florida Conference, June 20, in Eustis.

ROBERT C. CARLSON, member of New York East Conference, July 24.

MARK R. CHAPMAN, retired member of Genesee Conference, July 22, in Buffalo, N.Y.

MILTON ROSS CHARLES, 85, of West Los Angeles, Calif., medical missionary to China for 25 years, June 22.

WALTER B. COLLIER, retired member of Northwest Indiana Conference, July 5.

A. N. COURTNEY, 83, retired member of South Dakota Conference, July 8, in Watertown.

J. D. EVANS, retired member of South Dakota Conference, June 25.

Mrs. M. A. FARR, widow of Indiana Conference member, July 2, in New Albany.

William M. George, retired member of Ohio Conference, July 2, in Columbus.

Mrs. Ida B. Goode, 99, president of the Woman's Home Missionary Society, 1926-40, July 13, in Sidney, Ohio.

DAVID M. HASBROUK, member of Erie Conference, July 18.

WILLIAM M. HAYWOOD, 69, retired member of South Georgia Conference, July 4.

Mrs. IVAN LEE HOLT of St. Louis, Mo., wife of retired Bishop Holt, August 6, in Brussels, Belgium.

NELSON P. HORN, president of Baker University, Baldwin, Kan., for 20 years, July 5, in La Mesa, Calif.

UMPHREY LEE, 65 president of Southern Methodist University for 16 years, June 23, in Dallas, Tex.

WILLIAM H. LLOYD, retired member of California-Nevada Conference, July 14, in Campbell, Calif.

CHARLES A. McCULLOUGH, 86, retired member of Indiana Conference, June 29, in Indianapolis.

JASPER E. MCINTYRE, retired member of Troy Conference, July 15.

GEY MURPHY, 80, retired member of North Arkansas Conference, June 15, in New Madrid, Mo.

W. G. NEEL, retired member of Ohio Conference, June 30, in Ironton.

Mrs. CLARENCE E. NICKERSON, 75, wife of retired member of Nebraska Conference, July 11.

Mrs. ERVIN GEORGE PRICE, 93, widow of member of South Carolina Conference, June 24.

GEORGE W. ROBERTSON, 73, retired member of Little Rock Conference, June 19, in Pine Bluff, Ark.

W. W. ROBINSON, retired member of North Indiana Conference, June 18.

ANTONIO SARTORIO, member of New York East Conference, July 10.

JAMES MONROE SPIRES, 95, retired member of North Mississippi Conference, July 13, in Ripley.

Mrs. A. B. TANTON, wife of member of Alabama-West Florida Conference, June 22, in Chatham, Ala.

DON C. TAYLOR, member of West Virginia Conference, June 28.

KARL THOMPSON, retired member of North Indiana Conference, July 18.

WALTER H. THOMPSON, retired member of West Wisconsin Conference, June 16, in Eau Claire.

Mrs. HARRY E. WALKER, widow of Michigan minister, June 30, in Traverse City.

JAMES R. WEBB, SR., 74, retired member of South Georgia Conference, July 2, at St. Simons Island.

EZRA E. WILLIAMS, North Baltimore District superintendent, Washington Conference, June 16, in Baltimore, Md.

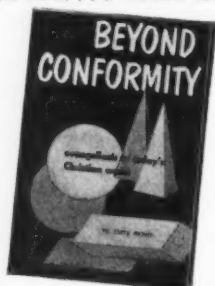
WILBUR A. WILSON, 60, member of Southwest Missouri Conference, June 27, in Springfield.

MISS MARGARET ANNE YOUNG, 66, deaconess and former professor at Scarritt College for Christian Workers, July 13, in Nashville, Tenn.

BEYOND CONFORMITY

*Evangelicals in
Today's Christian World*

"... be not conformed to this world; but be ye transformed by the renewing of your mind. . . ." Romans 12:2.



By
W.
Curry
Mavis

Our generation needs a religion with personal depth—needs better religion rather than more religion—changed men will change the world. Secularism, Ecclesiasticism, and Sacramentarianism are the currents moving strongly against spiritual religion and threaten Protestantism.

What must evangelicals do? Clergy and laity should hear this clarion call for evangelical, transformed Christian living.

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THE MARK OF A FINE BOOK

One On Us

DEPARTMENT OF "HUMORLETICS"

RECENTLY, I ventured to suggest in our family circle that I might preach a sermon on, "Have Bible—Will Preach." One of the younger members of the family corrected, "Have Bible—Will Babble."

—JOHN BRANSFORD NICHOLS, *First Methodist Church, Pensacola, Fla.*

IN A SOUTHWESTERN Wisconsin town there was a sign in front of the church saying, "Sunday sermon: 'The Earth Belongs to God.'" And underneath on the ground a second sign said, "Keep off the Grass."

—B. L. HENRY in "A Line O'Type or Two," *Chicago Tribune*

A WELL-KNOWN PREACHER remarked to his flock once that every blade of grass was a sermon. A week or so later he was out in front of his house mowing the lawn when a member of the congregation walked by.

"That's the stuff, Reverend," he called out, cheerfully, "cut your sermons short!"

—*World Call*

A PHILADELPHIA CHURCH has a marble plaque over the entrance, bearing the words, "Gate of Heaven." Beneath this was the legend on the church signboard, "Closed during July and August."

—BENJAMIN P. BROWNE in *Let There Be Light* (Fleming H. Revell Co.)

NEW CHRISTIAN ADVOCATE

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Church Is Insurance?

THE CHURCH in America is in danger of becoming an enormous insurance company to safeguard its members against risks.

Is it not really a very human quest for some sort of security? Is not the Church becoming an enormous insurance company to safeguard its members against risks—an "opiate for the masses?" The danger is very real and many churches are facing it courageously and firmly. They have the courage to preach insecurity in this life and to insist on the security of faith alone. This is the message which "universality" has to pass on to America.

—W. A. VISSER 'T HOOFT, at Protestant Pavilion, Brussels World's Fair.

The Why of Political Parties

POLITICAL parties are not accidental inventions. They became necessary on the day that the franchise was extended to the public, a public in the throes of modern mass society.

It is our unfortunate lot today that we are born in the midst of a mass society. And the political party affords us our only protection against the

power monopoly of interest groups. For even the smallest and least important of political parties is still possessed of something, when we compare it to interest groups, that something which might be called spirit or intellectual force. It is better, therefore, to join even a bad party, than no party at all.

—CARLO SCHMID in the *Methodist Peace Courier*

Which Way Peace?

AT THIS moment of history, religion has been singularly unproductive. Every meeting that I have attended of religious people seeking to articulate bases of common action in a thermonuclear age reduces itself to self-congratulatory platitudes. (I must, in conscience, exclude the seminars of the Church Peace Union, which are remarkably sophisticated, productive, and imaginative.) What becomes clear is that the reach of constructive theology falls short of contemporary events.

Protestantism tends to talk of peace either in terms that would frighten the most ardent Machiavellian or else replays the record of World War I pacifism; Roman Catholicism strikes me as moving in an atmosphere of

moral casuistry—beautifully statistical and well-balanced, but utterly remote. Protestantism tends toward the moral realism of Niebuhr or sentimental pacifism, while Roman Catholicism tends toward an arid rationalism.

—ARTHUR A. COHEN, reprinted by permission of *Worldview* (Feb. 1958)

An Offensive Religion

THE SOONER we realize that it is biblical religion itself which offends many persons, not just corruptions of it, the sooner we will understand our job, and the less we will be tempted to make it conform to popular taste.

—TOM F. DRIVER; copyright 1958 Christian Century Foundation. Reprinted by permission from *The Christian Century*.

Middle-of-the-Roader

LEST some of us in the "middle-ground" position preen our feathers too readily, it is necessary to point out that this middle position can also be doctrinaire and tend to curb dissent. This is the weakness of the middle-of-the-roader. His vogue is to point out the complexities of every problem, and how we must not act too hastily. He delights in having no simple answers to any problems, and displays a willingness to change, adjust, and to be practical. What he often forgets is that in some situations, vigorous and direct action instead of fence-sitting may be called for, that at times one has to be "impractical," politically, and that the middle-ground position may become a refuge for the inactive skeptic. . . .

In short, all groups tend to make their members conform to the group opinion. The pressure for conformity

varies among groups and vacillates in the history of any one group. The problem for the individual member is to become aware of the kind and quantity of pressure that is present, and then he must decide whether he will resist and challenge this atmosphere, or remain a silent, acquiescent member.

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OUR GREAT theological seminaries, more than any other institutions, are the mainsprings of the spiritual life of our people. They are, in reality, the central power plants upon which men must above all depend—not merely for their spiritual salvation but for their material safety.

—JOHN FOSTER DULLES, speaking at Union Theological Seminary, New York

Need: Doctrine of Reality

WE MUST get over this obsession that the Russians are yearning to attack and occupy Western Europe. The Soviet threat is a combined military-political threat. . . . If armed forces of the United States and Britain were not present on the Continent, the problem . . . would be primarily . . . the internal health and discipline of the respective national societies, and of the manner in which they were organized to prevent conquest by unscrupulous and foreign-inspired minorities. What they need is a strategic doctrine. . . .

—GEORGE F. KENNAN in "A Chance to Withdraw Our Troops in Europe." *Harper's Magazine*, February 1958.

NEW CHRISTIAN ADVOCATE

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A stewardship poster contest was sponsored by Grace Methodist Church, Blue Island, Ill. Sunday-school members participated, and winners were featured in *TOGETHER* area supplement.

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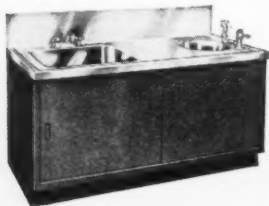
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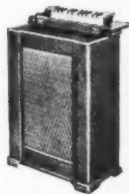


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The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.

THE CASE: The Evangelical Lutheran Synod of St. Louis, Mo., was assessed a city property tax, but is suing because it claims to be a religious corporation and tax exempt. Its subsidiary, the Concordia Publishing House, publisher of religious books and other material approved by the synod, gives its profits to the synod for religious work. The lower court denied the injunction.

Decision: The appellate court affirmed the decision. It held that having a business run as a subsidiary of the religious corporation took it out of the classification—church edifices, parsonages, cemeteries, and certain lands—exempted by the state constitution. This property was too extensive to be exempted.

[EVANGELICAL LUTHERAN SYNOD, ETC. v. HOEHAN, 196 SW 2n 134 (1946)]

SEPTEMBER, 1958

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OPEN FORUM

Letters to the Editors

Pastor-Wife Consultations

EDITOR: Referring to Mrs. Frank Kaiser's study ["For 'Mrs. Preacher,'" June, page 95], I would surely disagree with persons in the Illinois and Southern Illinois Conferences who said that a minister should confer with his wife about personal problems brought to him by members in confidence, if that is what is meant. No minister should ever break a confidence that anyone brings him, and he has no right to take such problems into his home. . . .

I think this should be emphasized. In three parishes during the course of my ministry there have been breaches of confidence by predecessors that made the work increasingly difficult.

JACK GRENFELL

*South Park Methodist Church
Hartford, Conn.*

The Sermon: Is It Art?

EDITOR: I think it should be, and I would differ with Roy DeLamotte ["Is the Sermon a Work of Art?" June, page 14] when he says that the preacher "has no special reverence for the laws and forms of art."

As art, the sermon is objective in that it has meaning as well as process. (Like Millet's "Sower" and "Peace and Plenty," by George Inness.) As in graphic art, the sermon has the color that is furnished by good illustrations (for example, the story of the Prodigal Son).

It is not mere essay, but a thing of beauty; and it will sow the seed more effectively if it is done well than if it is done crudely. It will be more likely to convince and convert, if it portrays the love of God in Christ and not the fear of God and damnation to guilt.

F. F. ADAMS

Long Lake, N.Y.

EDITOR: I am only an amateur when it comes to art, but I venture to suggest that the highest forms of art are those showing what is not only beautiful in its own right but what has an intrinsic significance.

Roy DeLamotte does us a favor by reminding us that the sermon is good only insofar as it helps a person see beyond the sermon itself to something else. But could not the instrument of seeing be a work of art? Or, if not a work, at least a means of art?

JOHN F. GRAHAM

*Methodist Church
Utica, Ohio*

EDITOR: When I think of this question I remember a little card in the pulpit of a church I once supplied. It read: "What are you trying to do to these people?"

"What's wrong with that sermon?" my wife asked as we came away from a service in a well-known church. I ventured an answer, "The preacher wasn't trying to change anyone's life."

The sermon must be clear, well-

thought-out, well-presented, but it must never be so polished and ornate that people will say, "What wonderful English he uses!" or, "What a dramatic presentation!" but, "I got something to take home" or "I'll be a better person because of what I heard today."

I. PAUL TAYLOR

*St. Matthew's Methodist Church
Detroit, Mich.*

Depth Through Bible Reading

EDITOR: Among the many good things Otto J. Baab says in "Why the Bible Is News" [June, page 9], I miss mention of the fact that Bible reading is responsible, in part at least, for the renewed interest in religion.

More than 6 million copies of the whole Bible and 3.5 million copies of the New Testament in the Revised Standard Version have been sold. And there have been the new translations, like that by J. B. Phillips.

With all the renewed interest, we need to note a caution based on Paul Tillich's article in a recent *Saturday Evening Post* in which he said that the present upsurge may lack depth. The Bible can supply that.

G. F. HUBBARTT

*Methodist Memorial Home
Warren, Ind.*

Is Religion Out of Date?

EDITOR: At a recent meeting at Buck Hill Falls, Pa., the U.S. Conference for the World Council of Churches officially commended to its 34 member denominations a report urging Protestant bodies to "challenge openly" the Roman Catholic teaching that "artificial methods" of birth con-

trol are immoral. Are we not taught in the Bible that birth control is immoral? If we abolish one of God's rules, shouldn't we abolish them all?

Until recently we were taught in the church that there was a burning hell. Today most churches teach there is no burning hell. Where are these teachings leading the world? If people don't fear everlasting torture in a burning hell, what is there to fear? Will we some day abolish the Bible and live by man-made rules?

MRS. C. R. WALLS

Athens, Tex.

More Angry Christians

EDITOR: There are many more "Angry Young Christians" [July, page 11]. Of these typical cases I have personal knowledge. A 16-year-old girl in a Sunday-school class sternly insists she will not believe; she will be an infidel rather than believe that God actually punished Saul for not obeying to kill. . . . The teacher solemnly admonished, "You must believe it, because it is in the Bible."

A teen-age boy, having heard something in high school, hurries home to worry his mother with the announcement: "I don't believe any longer that the world was made in six days."

W. H. WRIGHT

*Retired minister
Kenesaw, Neb.*

Without Sin?

EDITOR: Willard Johnson's article on "What Is Religious Liberty?" [July, page 68] suggests that Protestants ought not judge others until we ourselves are "without sin." But does this mean—that we ought to avoid pro-

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tests when we see flagrant violations of the principle of separation of church and state? I think not; we need not be "without sin" when we attempt to protect ourselves.

Is there not a generic difference between voting against or for a candidate who advocates prohibition or birth control and protesting the purchase of land at Lincoln Square in New York, at \$16 a foot for resale to a church college (known to be the only possible purchaser) at \$7?

JOHN T. MARSH

New York, N.Y.

Using Power

EDITOR: William H. Bernhardt's article, "How Shall We Use Power?" [July, page 23] is an excellent one. He says something exciting, refreshing.

JAMES A. FARRELL

*Georgia and St. Albans Bay
Methodist Churches,
St. Albans, Vt.*

EDITOR: This is a most lucid presentation of basic principles, and especially noteworthy, in my opinion, is the clear description of the Communist threat. Dr. Bernhardt says:

"If we say that power is evil and should not be used, we are abiding the forces determined to destroy both (Christianity and democracy). . . . We have the position, prestige, and power to check such forces and cannot escape our moral obligations to use all three in the interest of the values we cherish."

This is a perfect answer to much fuzzy thinking. . . .

BOB EVANS

*University Methodist Church
Wichita Falls, Tex.*

Together

PREVIEW

For October 1958



YES, ATOMS FOR PEACE!

by William L. Laurence

Two-time Pulitzer Prize winner Bill Laurence of the *New York Times* takes you behind the scenes of the atomic laboratories to show what the future will hold in atomic progress. His report is an enlightening and encouraging insight along the roads scientists are opening in the many fields to which the atom can be put to work. Laurence was the only reporter trusted with word of the first developments of the atomic bomb and the only one to see it dropped over Japan.

WORLD TENSIONS: WHAT CAN CHRISTIANS DO?

This *Powwow* is an exceptional one. Here is a transcript of a telecast in which four men, three of them Methodist, discuss Christianity's role in a troubled world. Participants included Judge Boyd Leedom, chairman of the National Labor Relations Board, Richard Rubottom, Assistant Secretary of State for Inter-American Affairs, Francis O. Wilcox, Assistant Secretary of State for International Organizations, and Chinese Ambassador Hollington K. Tong. Also on hand to

summarize findings was Dr. J. Luther Neff, assistant to the president of Wesley Seminary.

Must reading for every thinking man and woman!

GOD'S WONDERFUL TRAILSIDE WORLD a Color Pictorial

An eight-page color pictorial with a true feeling for the beauties of nature, photographed by Mrs. Myrtle R. Walgreen, one of *TOGETHER's* contributing editors. Here are close-ups of nature's wonders which too many of us never take the time to see.

As an introduction to this colorful delight, Associate Editor H. B. Teeter has written a fascinating true-to-life word picture of Mrs. Walgreen, *Many Look, Few See*.

JOHNNY BARTEK 16 YEARS LATER

by Paul A. Friedrich

In 1942, a plane went down in the Pacific. Among those on board were Captain Eddie Rickenbacker and Crewman Johnny Bartek. It was Bartek, his water-logged Testament and his faith, which kept the survivors' hopes alive through weary weeks of drifting in the lonely ocean. Frederick brings you up-to-date on today's

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Johnny Bartek, a dedicated man of faith and vision. Here's plenty of pertinent sermon material.

METHODISTS BECOME CATHOLICS AND VICE VERSA

by Albert C. Hoover

From our church's statistician comes an up-to-the-minute analysis of the numbers and meaning of the flow between Methodism and Catholicism. Are we gaining or losing in the exchange? What are the reasons that make men and women change? You'll find these answers—and many more—in this informative article. This is certain to be an eye-opener to laymen as well as preachers.

METHODISTS STILL START COLLEGES

by John O. Gross

The general secretary of the Division of Educational Institutions brings us the latest survey of the state of Methodist colleges. Here are the questions: how many schools our church maintains, how they are faring in this inflationary period, where we are starting new ones, what needs to be done, every angle of Methodist education. Every parent, every education-minded Methodist will want to read this report.

WHAT'S HAPPENING IN SUNDAY SCHOOL?

by Newman S. Cryer, Jr.

The managing editor of *THE NEW CHRISTIAN ADVOCATE*, who is also a contributing editor to *TOGETHER*, surveys church schools from coast to coast and reports on what is going on. Here are the facts on the newest trends, the latest advances—and the weak spots in the national church-school setup.



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